



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

LOCAL EXAMINATION MANUAL.

NOTES ON THE
ACTS OF THE APOSTLES,

By J. DAVIES.

Price One Shilling and Sixpence.

LONDON AND LIVERPOOL: GEORGE PHILIP & SON.

GEORGE PHILIP AND SON, PUBLISHERS.

EDUCATIONAL ATLASES.

PHILLIPS' Comprehensive School Atlas of America
and Mexico, One of the most complete and reliable
Index, Edited by William F. Phillips, Professor of Geography

PHILIPS' SECRET SCHOOL ARITH., comprising 24 pages
with Index. Edited by W. Hughes, F.R.S. 1890.
8vo. cloth.

PUBLIC SCHOOL GEOGRAPHY. Second Series. Arith., Algebra, &c. By
MAYNARD, with Index. Edited by W. DODD, F.R.G.S.
Illustrated.

Printed in Great Britain by the University of Cambridge Press, Cambridge, England.

Thomson's 3rd and 5th Regts. Arty. sent to the front. Capt. J. B. Thompson, 3rd Arty. killed. Philip Morris Co. or received more.

THE SAME TYPE OF BOUND IS GIVEN, FOR $1 \leq j \leq n$, BY

[illegible]

PHOENIX, Ariz., Sept. 23 (AP)—A 12-hour strike by the
city's police ended today.

Pinus 30-40 cm. Areas not younger than 20 years, or
to 100 ft. 20-30 cm. 10-20 cm. new cover, pain

THE SAGE W. L. G. and D. H. G.

But the α and β are not the same as the α and β in the α - β model.

Printed by the Author at PROXELS, Cambridge, 12
 Mark Lane, London, E.C.3. Crown Price 6s.

[illegible][illegible]
$$\begin{aligned} \text{Pr}(\mathbf{y}_{1:n} | \mathbf{y}_{1:n-1}, \mathbf{y}_{1:n-2}, \dots, \mathbf{y}_{1:n-k}) &= \text{Pr}(\mathbf{y}_n | \mathbf{y}_{1:n-1}, \mathbf{y}_{1:n-2}, \dots, \mathbf{y}_{1:n-k}) \\ &= \text{Pr}(\mathbf{y}_n | \mathbf{y}_{1:n-1}) \end{aligned}$$

William Hughes, F.R.G.S., 16mo. in post cover . 0 6

THE SAME WORK, . 1 0

LONDON—32, Fleet

GEORGE PHILIP AND SON, PUBLISHERS.

GEOGRAPHICAL CLASS BOOKS:

A CLASS BOOK OF MODERN GEOGRAPHY, by Wm. Hughes, F.R.G.S. Foolscap 8vo, pp. 392, bound in cloth . . .	3 6
AN ELEMENTARY CLASS BOOK OF MODERN GEOGRAPHY, by W. Hughes, F.R.G.S. Foolscap 8vo, pp. 138, cloth . . .	1 6
A CLASS BOOK OF PHYSICAL GEOGRAPHY, by W. Hughes, F.R.G.S. Foolscap 8vo, pp. 224, cloth . . .	2 6
AN ELEMENTARY CLASS BOOK OF PHYSICAL GEOGRAPHY, by William Hughes, F.R.G.S. Foolscap 8vo, cloth . . .	1 0
COMPANION TEXT BOOK TO SCHOOL ROAD MAP OF EUROPE, by William Hughes, F.R.G.S. Foolscap 8vo, cloth . . .	1 0
OUTLINES OF GEOGRAPHY FOR SCHOOLS AND COLLEGES, by William Lawson, Author of "Geography of the British Empire." Foolscap 8vo, cloth . . .	3 0
THE GEOGRAPHY OF "COAST LINES," by William Lawson. New Edition revised. Foolscap 8vo, cloth . . .	1 0
THE GEOGRAPHY OF "RIVER SYSTEMS," by William Lawson. New Edition, revised. Foolscap 8vo, cloth . . .	1 0
THE YOUNG SCHOOL'S GEOGRAPHY, by William Lawson. Foolscap 8vo, full cloth . . .	0 6
THE SAME WORK, bound in cloth . . .	0 9
BOARDMAN'S HISTORICAL GEOGRAPHY, for the use of Pupil Teachers, Student Training College, and Teachers and Schoolmasters. Foolscap 8vo, cloth . . .	1 6
ELEMENTARY GEOGRAPHY OF EUROPE, with a Map. Imperial 32mo, neat cover . . .	0 2
ELEMENTARY GEOGRAPHY OF ENGLAND AND WALES, with a Map. Imperial 32mo, neat cover . . .	0 2
ELEMENTARY GEOGRAPHY OF SCOTLAND AND IRELAND, with Maps. Imperial 32mo, neat cover . . .	0 2
A SPELLING BOOK FOR BEGINNERS, by E. Jones, B.A. Foolscap 8vo, cloth . . .	0 6
THE ESSENTIALS OF SPELLING, by the same Author. Foolscap 8vo, cloth . . .	1 0

LONDON--32, Fleet Street. LIVERPOOL--Cotton Buildings, and 51, South Castle Street.



800088195Z

Local Examination Manual.

THE ACTS OF THE APOSTLES:

THE
TEXT DIVIDED INTO PARAGRAPHS,
WITH NOTES.

BY
J. DAVIES,

UNIVERSITY OF LONDON,

*Author of "Notes on Genesis," "Notes on Exodus," "Notes on Mark,"
and "Notes on Luke."*



— 0:0 —

LONDON:

GEORGE PHILIP & SON, 32, FLEET STREET;
LIVERPOOL: CAXTON BUILDINGS, SOUTH JOHN STREET, AND,
49 & 51, SOUTH CASTLE STREET.

1871.

101. g 401**



NOTES ON THE ACTS OF THE APOSTLES.

AUTHOR—St. Luke, the Evangelist.

E R R A T A .

Page 5, lines 19 and 20, read *Ascension* for *Resurrection*.

„ 6, „ 3,	„	do.	„	do.
„ 7, „ 12, 19, 26,	„	do.	„	do.
„ 77, „ 25,	„	B.C.	for	A.D.

~~to Luke.~~
to Luke.

We infer, from his using the pronoun “we” in parts of the narrative of St. Paul’s journeyings, that Luke was a companion of that Apostle.

This appears also from—

1. Paul speaking in his Epistles of a Luke being with him.
2. The Testimony of the Fathers, (especially Eusebius). From the *mentions of himself* in connection with Paul, we gain from *Acts* the following particulars about him:—He joined Paul at Troas, on the latter’s Second Apostolic Journey—was left by Paul at Philippi—was taken thence by him on his Third Journey—accompanied him to Jerusalem—was with him during his imprisonment at Cæsarea—and accompanied him to Rome.



NOTES ON THE ACTS OF THE APOSTLES.

AUTHOR—St. Luke, the Evangelist.

Proofs of this:—

1. In the preface of Acts allusion is made to a “former treatise of all that Jesus began both to do and teach until the day in which he was taken up”—thus showing that the author of Acts had written a narrative of our Lord’s life.

On referring to the Gospels, we find that of St. Luke dedicated, like Acts, to Theophilus. Hence we infer that this Gospel is the “former treatise” mentioned, and that, consequently, Luke wrote the Acts.

2. The style of Luke’s Gospel is the same as that of the Acts.
3. The Early Church unanimously attributed the Acts to Luke.

We infer, from his using the pronoun “we” in parts of the narrative of St. Paul’s journeyings, that Luke was a companion of that Apostle.

This appears also from—

1. Paul speaking in his Epistles of a Luke being with him.
2. The Testimony of the Fathers, (especially Eusebius). From the *mentions of himself* in connection with Paul, we gain from Acts the following particulars about him:—He joined Paul at Troas, on the latter’s Second Apostolic Journey—was left by Paul at Philippi—was taken thence by him on his Third Journey—accompanied him to Jerusalem—was with him during his imprisonment at Cæsarea—and accompanied him to Rome.

The mentions of him by Paul are:—

1. "*Luke*, the beloved *physician*, and *Demas* greet you."—*Coloss.*

(In this passage Paul sends salutations from several other persons "of the circumcision." Luke is not of this number;—hence we infer that he was a Gentile).

2. "*Marcus*, *Aristarchus*, *Demas*, *Lucas*, my fellow-labourers."—*Phile.*

(The Epistles in which these allusions are found were written during Paul's first Imprisonment).

3. "Only *Luke* is with me."—*2 Tim.*

(This was written during Paul's second Imprisonment).

Putting together the materials we derive from Scripture and Tradition, we may construct the following connected narrative of **ST. LUKE'S LIFE**:—

He was of Gentile parentage,—born at Antioch,—educated as a physician,—converted to Judaism, and then to Christianity, (perhaps by Paul).

He joined Paul at Troas, on the latter's Second Apostolic Journey,—was left by him at Philippi,—was taken thence by him on his Third Journey,—accompanied him to Jerusalem,—was with him during his imprisonment at Cæsarea,—accompanied him to Rome,—and was with him during his first and second imprisonments in that city.

He laboured in Gaul, after Paul's death, and suffered martyrdom in Greece or Bithynia, by being hanged on an olive tree, æt. 84.

(N.B.—The points not derived from Scripture are in *Italics*).

PLACE AND TIME OF WRITING:—probably at *Rome*, during Paul's two years' imprisonment there, (A.D. 61–63).

SOURCES OF LUKE'S INFORMATION:—

1. *For the period of his accompanying Paul*,—his own eye-witness.
2. *For the period preceding his joining Paul, and for occasions when he was not with the Apostle*,—his association with Timothy, Titus, Silas, Barnabas, and others, and with Paul himself, (who, doubtless, supplied the narrative of Stephen's death).

EVIDENCES OF THE TRUTHFULNESS OF THE NARRATIVE:—

1. His agreement with ancient authors in his mentions of the religion, manners, and politics of the peoples he names.
2. The correctness of his descriptions of places he professes to have visited.
3. The marvellous agreement between the Acts and Paul's Epistles.
4. The discourses he records of Stephen, Peter, Paul, &c., are all, (unlike those attributed by Livy and other ancient historians to different persons, but really manufactured by themselves), various in style,—characteristic of what we know of the speakers,—and eminently apropos to the circumstances under which they were severally delivered.

PURPOSE OF THE ACTS :—*to complete the narrative*, begun in Luke's Gospel, *of the Establishment of Christianity*. His Gospel carries the history down from the birth of John the Baptist to the Resurrection; in Acts it is resumed with the Resurrection, and continued to the introduction of the Gospel by Paul to Rome.

While intended for all ages, both *Luke's Gospel and the Acts* were *written with a special view* to instructing *Theophilus* and other catechumens,—and to show the *Gentile nations* that the Gospel was for them also, and not for the Jews alone.

PLAN OF THE BOOK :—is clearly indicated by Luke in his Preface :—

“Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.”

Guided by this indication, we can thus divide the contents of Acts :—

Part I. The Outpouring of the Holy Spirit, and the witness borne “in Jerusalem,” (cs. I–VII).

Part II. The witness borne “in Judæa and Samaria,” (cs. VIII–XII).

Part III. The witness borne “unto the uttermost part of the earth,” (c. XIII–end).

PART I.

The Preface, including an Account of the Resurrection.

"The former treatise have I made, O *Theophilus*, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen; to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them *forty days*, and speaking of the things pertaining to the kingdom of God; and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, Which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? *this same Jesus*, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

NOTES.

Former treatise.—Luke's Gospel.

Theophilus.—probably some distinguished convert at Nero's court.

Forty days.—the time that Moses was on Sinai, and that Christ fasted.

Kingdom of God.—the visible Church. Christ, doubtless, instructed the Apostles during these forty days about the organization and order of the Church.

Being assembled together with them. This was at His tenth and last appearance, as recorded by Luke in his Gospel, and occurred at Jerusalem.

The promise of the Father:—the Holy Spirit.

Which ye have heard of me. The promise of the Holy Spirit to the Apostles is recorded by John in the last great discourse of our Lord, before His Crucifixion:—

“I will pray the Father, and He shall give you another comforter, even the Spirit of truth.”

*When they therefore were come together:—*at Bethany, where, Luke informs us in his Gospel, Christ led the Apostles after His last appearance, and where the Resurrection then took place.

This same Jesus. This proves that Christ preserves His human nature.

In like manner,—i.e., “suddenly, mysteriously, ‘with power and great glory,’ ‘in the clouds of heaven,’ and attended by His ‘holy angels.’”

The account of the Resurrection given by Luke in his Gospel is as follows:—

“And he led them out as far as to Bethany; and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.”

The Apostles return to Jerusalem after the Resurrection.

“Then returned they unto Jerusalem from the mount called *Olivet*, which is from Jerusalem *a sabbath day’s journey*. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphæus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with *the women*, and *Mary the mother of Jesus*, and with *his brethren*.”

NOTES.

*Olivet:—*the same as the Mount of Olives.

*A sabbath day’s journey:—*about a mile.

An upper room.:—probably the one where the last supper was eaten, and which the Apostles had since used for their meetings.

The women.:—Mary Magdalene, Salome, Johannah, and Susannah.

Mary the mother of Jesus.:—the last mention of Mary.

His brethren.:—either our Lord's own brothers, or the sons of Mary's sister.

The list of the Apostles given by Luke in Acts is the same as that in his Gospel, with the following exceptions:—

1. In Acts he omits Peter's other name 'Simon.'
2. " " Judas Iscariot, who was then dead.

Matthias is chosen in place of Judas.

"And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty),

Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. (*And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood*). For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles."

NOTES.

In those days;—between Ascension and Pentecost.

Names;—church-members.

Men and brethren;—should be, *Men, brethren*.

This scripture;—the passage he presently quotes, "Let his habitation," &c.

Concerning Judas. David's allusion in the Psalm mentioned is to Doeg, who, in his treachery to David, Christ's type, was himself a type of Judas,—and thus the words, unconsciously to David, were intended by the Holy Spirit to apply to Judas also.

Part = the office.

Falling headlong;—after hanging himself, which Peter does not here mention, because it was known to those present.

And it was known—*field of blood*. This is not part of Peter's speech, but a parenthesis introduced by Luke, for the information of his readers.

Aeldama;—is Syro-Chaldaic.

The account given by Matthew of Judas's death is as follows:—

"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day."

In the book of Psalms. The quotation is made up of passages from two Psalms. They are—

1. "Let their habitation be desolate; and let none dwell in their tents."

This occurs in a Psalm in which David complains of his enemies.

2. "Let his days be few; and let another take his office."

This occurs in a Psalm in which David denounces the treachery of Doeg, who told Saul of his going to Nob, and of the succour afforded to him there by Ahimelech.

Bishoprick = office.

These men which have companied with us:—the Seventy.

Appointed = nominated.

Barsabas. Nothing further is known of him, unless he was, as some suppose, the same as Barnabas.

Matthias. Nothing further is, with certainty, known of him. Tradition says he preached, and suffered martyrdom in Ethiopia.

Ministry and apostleship = ministry of apostleship.

His own place:—Hell. He had made it *his own* by his sin.

The Outpouring of the Holy Spirit on the day of Pentecost; Peter's address to the people, and its result. *May 27th, A.D. 30.*

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and

were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine.

But *Peter*, standing up with the eleven, *lifted up his voice*, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but *the third hour of the day*. But this is *that which was spoken by the prophet Joel*; And it shall come to pass *in the last days*, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see *visions*, and your old men shall dream dreams; and on my servants and on my hand-maidens I will pour out in those days of my Spirit; and they shall *prophesy*: and *I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke; the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come*; and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, *being delivered* by the determinate counsel and foreknowledge of God, *ye have taken, and by wicked hands have crucified and slain*; whom God hath raised up, having loosed the *pains of death*; because it was *not possible* that he should be holden of it. *For David* speaketh concerning him, I foresaw the Lord always before my face, for he is on *my right hand*, that I should not be moved; therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope; because thou wilt not leave my soul in *hell*, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men, brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God *had sworn with an oath to him*, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in *hell*, neither his flesh did see corruption. *This Jesus hath*

God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens; but *he saith himself*, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls."

NOTES.

Pentecost = fiftieth.

The day of Pentecost,—was so called, because it fell on the *fiftieth day after the Passover*.

It is also called in the Old Testament the *Feast of Harvest*, *First Fruits*, or *Weeks*, (because *kept seven weeks*,—*a week of weeks*,—*after the Passover*).

Its purpose was to—

1. Thank God for the Harvest. Two loaves made from the new corn were offered, with appropriate sacrifices.
2. To commemorate the giving of the Moral Law from Sinai, which occurred on the fiftieth day after the Exodus.

It was a Type of the sending the "first fruits of the Spirit," as related in this passage.

The Church celebrates it at Whitsuntide in commemoration of the gathering in of the first converts.

In one place:—the Temple, since it was “the third hour,” (9 A.M.), at which time they would be present at the “morning sacrifice.”

The house;—one of the rooms adjoining the Court of the Temple, where worshippers might meet.

Cloven tongues;—probably a sheet of flame, which was divided into the shape of tongues. The fire was a symbol of this baptism by the Holy Ghost, and the tongues, of the gift of languages.

Began to speak with other tongues;—This was promised by Christ just before His ascension,—“They shall speak with new tongues.”—*Mark.*

There were dwelling;—as residents, and sojourning for the feast.

This was noised abroad=when this noise was made. The sound was heard outside the room.

Galilæans;—were extremely ignorant as a rule. Most of the disciples were Galilæans.

Parthians and Medes;—spoke old Persian. Parthia was to the E. of Media and Persia: Media, S. E. of the Caspian.

Elamites;—Elam was N. W. of Persia. The Elamites here mentioned were probably from the Oronitis, near the Caspian. Their tongue would be Semitic.

Mesopotamia;—the Padan-Aram of the Old Testament. The people spoke Syriac and Chaldee dialects.

Asia;—here means the provinces from Mysia to Caria on the W. coast of Asia Minor. The Jews from Cappadocia, Pontus, Asia, Phrygia, and Pamphylia would speak Greek of various dialects.

Egypt. Those from Alexandria and the N. would speak Greek;—those from other parts of Egypt, Coptic.

Libya, about Cyrene. Cyrene was a Greek colony; Jews coming thence would speak that language.

Cretes;—from Candia; they would speak Greek.

Arabians;—would speak Arabic.

In our tongues. Thus there were present representatives of the tongues of the three great families of the human race,—indicating that the kingdom of God would henceforth embrace all nations.

Peter lifted up his voice;—“the first Christian sermon.”

The third hour of the day. Jews might not eat or drink before the morning sacrifice.

That which was spoken by the prophet Joel. The passage in Joel reads thus:—

“And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered.”

Peter gives the sense, not the words, of the prophecy.

In the last days;—the dispensation of Christ, which is the final one on earth.

Visions;—revelations while awake. Several such are recorded in Acts,—e.g., to Cornelius, Ananias, Peter, and Paul.

Prophecy;—declare God’s will,—not necessarily foretell future events.

I will show——of the Lord come. This passage is intended to show God’s judgments on those refusing to receive the Holy Spirit. It refers specially to the destruction of Jerusalem, and, in a wider sense, to the mighty changes and terrible events preceding our Lord’s second coming.

Shall call on the name of the Lord=shall be *Christians*.

Shall be saved. The Christians obeyed the warnings given, and fled in safety from Jerusalem before its destruction;—and so all Christians will be saved at the Second Advent.

Being delivered;—by Judas and Pilate.

Ye have taken and crucified. Many present had consented to Christ’s death, and all, as sinners, were guilty of it, since their sins necessitated it.

Pains=bonds.

Not possible;—because contrary to God’s purpose, and to prophecy, as Peter proceeds to prove.

For David, &c. The passage in Psalms is as follows:—

“I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore my

heart is glad, and my glory rejoiceth : my flesh also shall rest in hope ; for thou wilt not leave my soul in hell ; neither wilt thou suffer thine Holy One to see corruption. Thou wilt show me the path of life : in thy presence is fulness of joy ; at thy right hand there are pleasures for evermore."

Right hand. The Jewish advocate stood on his Client's right hand.

Hell;—Hades,—the abode of departed spirits.

Had sworn with an oath to him. This was when David wished to build a Temple. The *oath* is as follows:—

"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever."

He saith himself. The passage in Psalms is as follows:—

"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."

Growth and Consolidation of the Church at Jerusalem.

"And they continued stedfastly in the apostles' doctrine and fellowship, and in *breaking of bread*, and in *prayers*. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread *from house to house*, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."

NOTES.

Breaking of bread. They ate their daily meal together, and then celebrated the Eucharist.

Prayers;—includes prayers and hymns.

From house to house;—should be, *at home*, (the house in which they met for worship and meals).

The "*Communion of Saints*," as it is exemplified in this account of the early Church, consisted in—

1. Agreement in apostolic doctrine.
2. Loving fellowship.
3. Participation in regular administration of sacraments.
4. Common praise and prayer.

Peter and John heal a Cripple; Peter thereupon addresses the people; Peter and John are imprisoned, and brought before the Sanhedrim; Peter addresses the Sanhedrim, and he and John are set free; the Church celebrate the Apostles' deliverance, and are filled with the Holy Ghost.

"Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called *Beautiful*, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple asked an alms

And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up; and immediately *his feet and ankle bones received strength*. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

And all the people saw him walking and praising God: and they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called *Solomon's*, greatly wondering.

And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the *Prince of life*, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that *through ignorance* ye did it, as did also your rulers. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. *For Moses truly said* unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, *like unto me*; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets *from Samuel* and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

And as they spake unto the people, the priests, and the *captain of the temple*, and the *Sadducees*, came upon them, being grieved that they taught the people, and preached *through Jesus* the resurrection from the dead. And they laid hands on them, and put them in hold unto the next

day: for it was now eventide. Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

And it came to pass on the morrow, that their rulers, and elders, and scribes, and *Annas* the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or *by what name*, have ye done this?

Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. *This is the stone which was set at nought of you builders, which is become the head of the corner.* Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Now when they saw the boldness of Peter and John, and perceived that they were *unlearned and ignorant men*, they marvelled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered, and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. So when they had further *threatened them*, they let them go, finding nothing how *they might punish them*, because of the people; for all

men glorified God for that which was done. For the man was above forty years old, on whom this miracle of healing was shewed.

And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they *lifted up their voice* to God with one accord, *and said*, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is; who by the mouth of thy servant David hast said, Why did the *heathen* rage, and the *people* imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. And now, Lord, behold their threatenings; and grant unto thy servants that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

NOTES.

The hour of prayer. The Jews had three hours of prayer,—at 9 A.M., noon, and 3 P.M. The last is the time named in the text. It was customary to pray in the Temple at the first and the last of these times, when the morning and evening sacrifices were offered.

The gate called Beautiful:—the Eastern gate, called the *gate of lilies*, 30 cubits high, and of exquisitely wrought brass.

His feet and ankle bones received strength:—correct and exact terms, showing Luke to have been a *physician*.

The porch called Solomon's:—on the East of the Temple, —25 cubits high and 30 broad,—consisting of a double row of pillars, and having a roof of carved cedar.

Prince of life:—equivalent to, "Lord and Giver of Life."

Through ignorance. They were not guiltless on this ground, since their ignorance was wilful.

Moses said. The passage is from Deuteronomy, where it stands thus:—

“The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; and it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.”

Like unto me. Christ was like Moses, specially, in being a Deliverer, Leader, Lawgiver, and Mediator.

From Samuel. Samuel is here named as the first prophet, because the first prediction concerning Christ, after the time of Moses, is found in 2 Samuel, and consists of the promise to David that his throne should be “established for ever.”

Captain of the Temple:—an officer who commanded the priests and Levites who guarded the Temple; he was one of the chief priests.

Sadducees;—so called from Zadok, their founder. The sect originated about B.C. 250. Their tenets were:—

1. There is no resurrection, angel, or spirit.
2. There is no providence, or destiny.
3. Tradition is not to be believed.
4. The letter of Scripture must be observed.

They were few in number, but reckoned amongst them the wealthiest and most cultivated Jews, in consequence of the laxity of morals inevitably permitted amongst them as a result of their disbelief in future rewards and punishments. Not believing in the Resurrection, they were specially annoyed at Peter's discourse, of which that event formed the chief point; they, accordingly, made themselves conspicuous in their opposition.

Through Jesus = in the case of Jesus.

Rulers:—the Sanhedrim.

The Sanhedrim was the great Council of the Jews. It consisted of seventy or seventy-two members, who were—

1. *Chief Priests*, (ex-high priests, or heads of the twenty-four classes).
2. *Elders*, (heads of families).
3. *Scribes*.

All the elders and scribes had not a place in it,—but only enough of them to make up the seventy or seventy-two. They inflicted all severe punishment, excepting that of death, and regulated the public worship.

Annas:—Caiaphas was really high priest. Annas, his father-in-law, had held the office seven years, and been deposed by the Romans. He still, however, kept the title of high priest, and had great influence, being probably president of the Sanhedrim. Christ was taken before him first, after His arrest.

By what name. The Jews used to profess to cast out devils by the use of different names,—especially by Solomon's.

This is the stone. Christ himself had quoted this passage as applicable to Himself, in connection with the Parable of the Vineyard and the Husbandmen. It is from a Psalm of David, in which, under himself as a type, he foretells the coming of Christ's kingdom.

You builders:—of the Jewish Church.

Head of the corner;—the key-stone.

Unlearned and ignorant men:—not instructed in the rabbinical schools.

Lifted up their voice and said. The greater portion of this prayer is from Psalms: some think it was part of a liturgy used by the early converts.

Heathen = Gentiles.

People = Jews.

The Church's Liberality.

"And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need.

And *Joses*, who by the apostles was surnamed *Barnabas*, (which is, being interpreted, The son of consolation), a *Levite*, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet."

NOTES.

Barnabas. Nothing certain is known of his early life; tradition says he studied with Saul, under Gamaliel.

A Levite. From Jeremiah we learn that the Levites could buy and sell land in Palestine.

The Deceit of Ananias and Sapphira.

"But a certain man named *Ananias*, with *Sapphira* his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, *Ananias*, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And *Ananias* hearing these words fell down, and gave up the ghost; and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost; and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things."

NOTES.

Ananias = grace of the Lord.

Sapphira = sapphire.

A possession:—a piece of land. They, doubtless, thought that Christ would soon set up an earthly kingdom, and would reward them with interest for this apparently zealous generosity.

Their sin consisted in—

1. Trying to deceive God, the Holy Spirit, and the Apostles, His inspired representatives.
2. Sacrilege,—for, by the Mosaic law, things set apart by vow for God's service might not be employed for any other use.

Unto men,—i.e., only unto men.

But unto God:—a proof of the Divinity of the Holy Spirit.

The young men:—ministers of the Church, who afterwards “were called subdeacons.”

Buried him. Bodies in the East were interred immediately after death, coffinless.

So much. Peter would name the sum Ananias had brought as being the whole price of the land.

The Apostles work Miracles.

“And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon’s porch. And of the rest durst no man join himself to them; but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women). Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one.”

NOTES.

Women:—here first mentioned as converts. (It is thought deaconesses were now appointed).

The Apostles imprisoned, and delivered by an Angel; they are found in the Temple, and brought before the Council; Peter declares Christ; they are released, after being beaten, by the advice of Gamaliel.

“Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees), and were filled with indignation, and laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people *all the words of this life*.

And when they heard that, they entered into the temple early in the morning, and taught. But the high priest

came, and they that were with him, and called *the council* together, and all *the senate* of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, and told, saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

Now when the high priest and the captain of the temple and the *chief priests* heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. And when they had brought them, they set them before the council: and the high priest asked them, saying, Did not we strictly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

Then Peter and the other apostles answered and said, *We ought to obey God rather than men.* The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.

When they heard that, they were cut to the heart, and took counsel to slay them. Then stood there up one in the council, a Pharisee, named *Gamaliel*, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up *Theudas*, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee in the days of *the taxing*, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. And

now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, *rejoicing that they were counted worthy to suffer shame for his name.* And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

NOTES.

All the words of this life:—the doctrines concerning the resurrection and future life, for preaching which the Sadducees were chiefly incensed against them.

The council;—the Sanhedrim.

The senate:—the elders who were summoned by the Sanhedrim to aid in their deliberations on important occasions.

Chief priests:—either those who had been high priest, or the heads of the twenty-four courses.

We ought to obey God rather than men. The Sanhedrim had power to forbid the preaching of those whose testimony was not supported by signs of Divine authority. The Apostles had received a heavenly commission, which was witnessed to by incontestible miraculous evidence, and the Sanhedrim had, in consequence, no legal right to silence them.

Gamaliel:—son of Simeon and grandson of Hillel, the most celebrated Pharisee doctor. He was a highly cultivated man, and a student of Greek literature. He is said to have been converted by Peter and John, and to have died eighteen years after the siege of Jerusalem.

Theudas. We know nothing of this event. Another Theudas raised an insurrection ten years after this time, and was slain by the governor of Judæa.

The taxing:—mentioned by Luke, the census for which was taken at the time of Christ's birth. Josephus narrates this insurrection. Judas induced his followers to believe that this decree of Augustus was a step preparatory to reducing the Jews to slavery.

Rejoicing that they were counted, &c. Luke records that Christ said to His disciples, "Blessed are ye when men

shall hate you, and shall reproach you, for the Son of man's sake. Rejoice ye in that day," &c.

Deacons appointed.

"And in *those days*, when the number of the disciples was multiplied, there arose a murmuring of the *Grecians* against the *Hebrews*, because their *widows* were neglected in the *daily ministration*. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith."

NOTES.

Those days:—The time between the event last narrated and the persecution following Stephen's death, (A.D. 30-37). The appointment of deacons and the trial of Stephen took place towards the end of this period.

Grecians:—Jews living where Greek was spoken. They had great influence at Jerusalem, owing to their riches and higher education.

Hebrews:—Jews born and living in Palestine, and speaking Syro-Chaldaic.

Widows:—helpless, friendless women.

Daily ministration;—of food, &c.

The deacons, besides attending to the temporal affairs of the Church, preached, (e.g. Stephen), and baptized, (e.g. Philip and the Eunuch).

Stephen accused of Blasphemy; his Defence and Execution.

“ And Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called *the synagogue of the Libertines*, and *Cyrenians*, and *Alexandrians*, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up *false witnesses*, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law; for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel. Then said the high priest, Are these things so?

And he said, Men, *brethren* and *fathers*, hearken: The God of glory appeared unto our father Abraham, when he was in *Mesopotamia*, before he dwelt in *Charran*, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the *Chaldeans*, and dwelt in *Charran*; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child. And God spake on this wise, *That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years.* And the nation to whom they shall be in bondage will I judge, said God; and after that shall they come forth, and serve me in this place. And he gave him *the covenant of circumcision*; and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat *the twelve patriarchs*. And the

patriarchs, moved with envy, sold Joseph into Egypt; but God was with him, and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house. Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance. But when Jacob heard that there was corn in Egypt, he sent out *our fathers* first. And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh. Then sent Joseph, and called his father Jacob to him, and all his kindred, *threescore and fifteen souls*. So Jacob went down into Egypt, and died, he, and our fathers, and were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem. But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, till another king arose, which knew not Joseph. The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live. In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months; and when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian; for he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not. And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou diddest the Egyptian yesterday? Then fled Moses at this saying, and was a stranger in the land of *Madian*, where he begat *two sons*. And when forty years were expired, there appeared to him in the wilderness of *mount Sina* an angel of the Lord in a flame of fire in a

bush. When Moses saw it, he wondered at the sight; and as he drew near to behold it, the voice of the Lord came unto him, saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. Then said the Lord to him, *Put off thy shoes from thy feet; for the place where thou standest is holy ground.* I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt. This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. He brought them out, after that he had shewed *wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.* This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he that was in *the church* in the wilderness with *the angel which spake to him in the mount Sina*, and with our fathers: who received the lively oracles to give unto us; to whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, saying unto Aaron, Make us gods to go before us; for as for this Moses, which brought us out of the land of Egypt, *we wot not what is become of him.* And they made a *calf* in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. Then God turned, and gave them up to worship the host of heaven; as it is written in *the books of the prophets*, O ye house of Israel, *have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness?* Yea, ye *took up the tabernacle of Moloch, and the star of your god Remphan*, figures which ye made to worship them; and I will carry you away beyond Babylon. Our fathers had *the tabernacle of witness* in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. Which also our fathers that came after brought in with *Jesus* into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David; who found favour before God, and desired to find a tabernacle for the God of Jacob.

NOTES ON THE

But Solomon built him an house. Howbeit the most dwelleth not in temples made with hands; as saith the prophet. Heaven is my throne, and earth is my foot: what house will ye build me? saith the Lord; or what place of my rest? Hath not my hand made all things?

I am stiff-necked and uncircumcised in heart and ears, do always resist the Holy Ghost: as your fathers did, do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it.

When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. And Saul was consenting unto his death. And devout men carried Stephen to his burial, and made great lamentation over him."

NOTES.

The synagogue of the Libertines. Jews from other lands than Palestine had their own synagogues at Jerusalem, where service was conducted in the tongue they usually spoke.

The "Synagogue of the Libertines" was attended by Libertini, (freedmen), who had been taken in war by the Romans, and afterwards released.

Cyrenians;—seem to have formed part of the Libertine congregation. The Alexandrians had a separate synagogue. *False witnesses.* This occurred at Christ's trial also. *Brethren;*—the lookers-on. *Fathers;*—the Sanhedrim.

Charran,—or *Haran*,—a city of Mesopotamia, named after Abram's brother.

Abram received his call while living in Ur of the Chaldees, (Orfah, in Armenia). He started for Canaan with Terah, Sarai, and Lot. He stopped at Haran till Terah's death, and then departed for Canaan.

Mesopotamia. Mesopotamia proper lay between the upper courses of the Tigris and Euphrates. Stephen here uses the name in a wider sense, to include Armenia.

Chaldeans. The original seat of the Chaldeans was, at first, in Armenia and Kurdistan; thence they moved south into Mesopotamia and Babylonia.

That his seed should sojourn, &c. This sojourning and bondage must not be understood of the time the Israelites remained in Egypt, which was only 215 years. It includes the period during which Abraham and his seed were strangers amongst the Canaanites and in Egypt, embracing, from Isaac's birth, (in connection with which God made the prediction to Abraham), 405 years,—400 being the time in round numbers.

In Exodus this sojourning is calculated at 430 years, which includes the period from Abraham's journey to Egypt, to the Exodus.

As the Canaanites and the Egyptians were both descended from Ham, the whole of the sojourning may be regarded as having been passed amongst the same people.

The covenant of circumcision,—i.e., the covenant of which circumcision was the token. Circumcision was a pledge on God's part that He would fulfil His promises, (especially that concerning the Messiah), to Abraham and his seed,—and, on Abraham's part, a token that he and his seed would serve the Lord, and that they believed in His promises.

The twelve patriarchs;—Reuben, Simeon, Levi, Judah, Dan, Gad, Naphtali, Asher, Issachar, Zebulun, Joseph, Benjamin.

Our fathers;—excepting Benjamin, who did not go the first time

N.B.—The student should here read carefully Genesis XLII—XLV, inclusive.

Threescore and fifteen souls. In Genesis the number is stated at seventy. This includes Jacob, and Joseph and

his two sons; but, as it gives only the *descendants* of Jacob, the wives of Jacob's sons are omitted. Stephen includes nine wives of nine of Jacob's sons, and omits Jacob, and Joseph and his two sons,—thus making exactly seventy-five persons. Or, Stephen, following the Septuagint, may have added to the seventy mentioned in Genesis the five sons of Manasseh and Ephraim.

And were carried over, &c.,—should be, *And were carried over into Sychem, and from among the sons of Emmor, (i.e. from Shechem), were laid in the sepulchre that Abraham purchased for a sum of money.* The Israelites carried Joseph's body about with them during their forty years' wandering, and at length buried it at Shechem.

Josephus says the bodies of Joseph's brethren were taken, as they died, into Canaan,—buried first at Shechem, and thence removed to Abraham's sepulchre at Hebron. This account exactly agrees with that given by Stephen.

Abraham bought the cave of Macpelah, near Hebron, from Ephron the Hittite, to bury Sarah in.

Another king. The Hicsos, or shepherd-kings, who had formerly been driven into Palestine after a long tyranny over the Egyptians, had returned, and regained the Empire. The new king would thus know nothing of Joseph and his doings.

Mighty in words. Moses, when commissioned at Horeb to stand before Pharaoh, said to God, "I am not eloquent, ... I am slow of speech." It would seem that he had power of language, but labored under some impediment of speech.

Smote the Egyptian:—doubtless, by Divine inspiration.

Madian:—*Midian*, on the Elanitic Gulf of the Red Sea. The Midianites were descendants of Abraham, through Keturah, his last wife; their original site was to the E. and S.E. of Moab.

Two sons:—Gershom and Eliezer. His wife was Zipporah, daughter of Jethro or Raguel, priest of Midian.

Mount Sina. In Exodus it is said that this occurred in Horeb. Horeb was the mountain range of which Sinai was a peak. Sinai was probably the same as the eminence now called Mount St. Catherine.

Put off thy shoes:—a token of respect in the East, (corresponding to our removing our hats), always shown in places where God was supposed to be present.

Wonders and signs in the land of Egypt:—the ten plagues. These were:—

1. Water turned to blood.
2. Frogs.
3. Lice.
4. Beetles.
5. Murrain on Cattle.
6. Skin-eruptions on Man and Beast.
7. Destructively severe Lightning and Hail.
8. Locusts.
9. Three days' darkness.
10. Destruction of the First-born.

In the Red Sea. The Israelites passed through dryshod, and Pharaoh and his host, following them, were drowned.

In the wilderness, &c. The chief of the miracles wrought during the Israelites' journeys were—The sending Manna, Quails, and Water from the rock, and God's various judgments on the people for their rebellions.

The Church. The Israelites formed a church in being a chosen people, separated from the rest of mankind, to be God's dwelling-place.

The angel which, &c. This proves that the angel was Jehovah.

We wot not, &c. After the giving of the Moral Law, Moses was called up Sinai to receive other laws and instructions; he remained away forty days and nights, during which time the people grew tired of waiting.

A calf. The chief idol of the Egyptians was Osiris, whom they worshipped through Apis, their sacred bull. Images of this animal were common throughout Egypt, and would be familiar to the-Israelites. For this reason Aaron chose the image of a calf.

It was intended as a visible representation of Jehovah.

The books of the prophets. The minor prophets were so called. The passage is from Amos, where it reads thus:—

“Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chium your images, the star of your god, which ye made to yourselves. Therefore will I cause you to go into captivity beyond Damascus, saith the Lord.”

Have ye offered, &c. = Ye have *not* offered, &c.

Took up the tabernacle. This tabernacle would, prob-
be a small tent, in which the image of the god was ca-
about, concealed from Moses.

Moloch = King. Moloch was the chief idol of
Amorites and Moabites, and was worshipped by the Pl-
nicians also. At first Moloch and Baal were identical, a
both represented the Sun; afterwards Moloch was w-
shipped as Saturn. The rites of this idol were mo-
horrible, children being made to pass through fires, c
burned in the heated arms of the brazen idol. The Jew
on several occasions worshipped Moloch,—notably under
Manasseh, in the Valley of Hinnom.

The star of your god Remphan. Remphan is Coptic,
and the same in meaning as *Chiun* in the passage in Amos.
They both signify the evil principle supposed to be re-
presented by Saturn.

The tabernacle of witness:—so called, because it was a
token of the covenant between Jehovah and His people,
and of His presence amongst them.

Jesus:—Greek form of *Joshua*; both words mean *Saviour*.

But Solomon built him a house. This was the First
Temple. David wished to build it, but was prohibited by
God, because he had been a man of war.

The prophet:—Isaiah, in a part of his prophecy showing
that God dwells in the contrite heart, and that ceremonies
and sacrifices are useless without conversion. The passage
reads thus in the Old Testament:—

“Thus saith the Lord, The heaven is my throne, and the
earth is my footstool; where is the house that ye build
unto me? and where is the place of my rest? For all
those things hath mine hand made.”

Ye stiffnecked, &c. Stephen's discourse was, probably,
rudely interrupted by the Sanhedrim, or others present,
and he now denounces them.

Stiffnecked = stubborn,—like oxen unwilling to yield to
the yoke.

Uncircumcised — unclean.

By the disposition of angels. Paul distinctly states in
Hebrews and Galatians that the laws given on Sinai were
partly revealed by angels. The Moral Law was, however,
spoken by God.

Son of man:—the only case in which any disciple applies
this name to Christ.

Christ, during His trial by the Sanhedrim, had said, "Hereafter shall the Son of man sit on the right hand of the power of God."

Standing:—a posture indicating defence and succour.

Ran upon him with one accord;—without passing any sentence.

Calling upon God. This prayer, directed to Christ, clearly proves His Divinity.

Lord, lay not, &c. So Christ prayed, on the cross, "Father! forgive them, for they know not what they do."

Devout men;—not Christians, (who would be termed 'brethren'),—but Jews who considered him innocent.

The purpose of Stephen's speech was—

1. To defend himself from the charge of blasphemy and contempt of Jewish religious institutions, by making "an historical profession of faith in God, and of reverence for those institutions."
2. To warn his hearers that, as God had again and again punished the Jews of past times for their rebellion and ingratitude, so He would visit them, if they rejected the Gospel.

PART II.

Persecution of the Church by Saul; Dispersion of its Members.

"And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. As for Saul, he made havock of the church, entering into every house, and *haling* men and women, committed them to prison. Therefore they that were scattered abroad went every where preaching the word."

NOTES.

At that time = on that same day.

Haling, (or *hauling*) = arresting.

NOTES ON THE

Saul was now, doubtless, acting under the influence and authority of the Sanhedrim.

This persecution of the Church at Jerusalem was ruled by God to become the means of spreading the Gospel abroad.

Philip preaches in Samaria; his converts receive the Holy Ghost, through Peter and John. Simon Magus denounced by Peter.

"Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed. And there was great joy in that city.

But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost; (for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whom-

soever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if *perhaps* the thought of thine heart may be forgiven thee. For I perceive that thou art in the *gall of bitterness*, and in the *bond of iniquity*. Then answered Simon, and said, *Pray* ye to the Lord for me, that none of these things which ye have spoken come upon me.

And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans."

NOTES.

Philip:—one of the deacons.

Simon:—called *Simon Magus* by the fathers, who give the following account of him:—

He was a Samaritan by birth,—was educated at Alexandria, and used his learning to deceive his countrymen, pretending to be, in turns, the Father, the Son, and the Holy Ghost. He was author of some of the worst heresies of the early church.

Simon himself believed also. His keen intellect was convinced that Jesus was the Christ; but he evidently experienced no conversion, and was baptized merely with a mistaken view to obtain temporal advantage from his relation to the church.

Then laid they their hands on them:—thus administering the rite of *Confirmation*, which, in apostolic times, might follow close on Baptism in the case of adults.

He offered them money. He wished to purchase the power of conferring the Holy Ghost, in order that he might make money by selling it. Hence all trade in church offices is called *Simony*.

Perhaps:—expresses a doubt of his repenting,—not of forgiveness, if he *should* repent.

Bitterness = poison.

Gall of bitterness:—indicates that his heart was poisoned and polluted.

Bond of iniquity:—indicates that his outward life and actions were under the control of his evil heart.

NOTES ON THE

Pray. He asks only that no evil consequences follow his sin,—not that he may be converted; hence was no true repentance in his case.

The Conversion of the Ethiopian eunuch Philip.

"And the angel of the Lord spake unto Philip, *arise, and go toward the south unto the way that leadeth down from Jerusalem unto Gaza, which is desert.* And he arose and went; and, behold, a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, and sitting in his chariot for to worship, was returning. And he read Esaias the prophet. Then the Spirit said unto Philip, *Go near, and join thyself to this chariot.* And Philip ran thither to him, and heard him read the prophet Esaias, and said, *Understandest thou what thou redest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.* *The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away; and who shall declare his generation?* And the eunuch answered Philip, and said, *I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.* And as they went on their way, they came unto a certain water; and the eunuch said, *See, here is water; what doth hinder me to be baptized?* And Philip said, *If thou believest with all thine heart, thou mayest.* And he answered, and said, *I believe that Jesus Christ is the Son of God.* And he commanded that his chariot should stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing. But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea."

NOTES.

Which is desert. Gaza was formerly one of the chief cities of the Philistines, and had been restored by Herod; but Josephus records that robbers had devastated it a little before this incident.

Candace:—the name of the queens of Meroe, an island of the Upper Nile, who, probably, ruled also over part of Abyssinia.

Read Esaias. He had seen at Jerusalem the marvellous circumstances connected with the rise of the Church, and was searching the prophets to gain clearer ideas as to the coming of the Messiah. From his reading the Hebrew scriptures, it would appear that he was of Jewish descent.

The place of the scripture. The passage is from Isaiah LIII, which the Jews generally allowed to refer to Christ. Luke here quotes from the Septuagint. The following is the reading in the Old Testament:—

“He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living.”

His judgment was taken away, &c. = He had not a fair trial, nor was anyone allowed to prove His innocence by declaring His manner of life.

A certain water:—said to have been a fountain near Bethsora, on the road from Jerusalem to Hebron.

Went on his way rejoicing. The Abyssinians say he founded their Church.

Azotus:—Ashdod.

Cæsarea:—was a Gentile city, belonging to Phœnicia, although it was the residence of the procurator of Judæa.

Conversion and Baptism of Saul; he preaches at Damascus.

“And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto *the high priest*, and desired of him *letters to Damascus* to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

And as he journeyed, he came near Damascus: and suddenly there shined round about him *a light from heaven:*

and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the *pricks*. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, *hearing a voice*, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink.

And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and *kings*, and the children of Israel: for I will shew him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes *as it had been scales*: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened.

Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, *and came hither* for that intent, that he might bring them

bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ."

NOTES.

Saul. His early history may be thus summarized:—

He was born at Tarsus, the capital of Cilicia, of wealthy parents, who had the rights of Roman citizens: at about thirteen he went to Jerusalem to study the law under Gamaliel: when his education was complete he returned to Tarsus, and stayed there, probably studying Greek literature, till shortly before the martyrdom of Stephen.

The high priest:—Theophilus, appointed A.D. 37.

Letters. The Jews everywhere rendered obedience to the Sanhedrim, and to the high priest, its president.

Damascus. Benhadad had, in the days of Ahab, set apart a portion of the city as a Jewish quarter.

As he journeyed. Two other accounts of his conversion are given in Acts by Paul;—one in his defence at Jerusalem, and the other before Festus and Agrippa.

A light from heaven;—the Shechinah. It appeared also to the shepherds at Christ's birth, and at the Transfiguration.

Pricks:—ox-goads, consisting of long staffs, pointed with iron.

Hearing a voice. Paul, in his account at Jerusalem, says his companions did not hear the voice. *They must have heard the sound, but not comprehended its meaning.*

Kings;—e.g., Felix, Agrippa, and Nero.

As it had been scales:—another minute, doctor-like description.

We find, from his own statement in Galatians, that Paul went to Arabia soon after his conversion. This, doubtless, occurred at the period now reached in the text. He remained there three years, and then returned to Damascus. He was, during the interval, most likely, employed in preparing for his Apostleship, and receiving direct Divine teaching.

Saul escapes from Damascus to Jerusalem, where he is received by the disciples; journeys thence through Cæsarea to Tarsus.

"And after that many days were fulfilled, the Jews took counsel to kill him; but their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket.

And when Saul was come to Jerusalem, he assayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly in Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians; but they went about to slay him. Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus.

Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

NOTES.

They watched, &c. Paul's account of this incident, (in 2 Cor.), is as follows:—

"In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me; and through a window in a basket was I let down by the wall, and escaped his hands."

Damascus was in the Roman province of Syria. Aretas, king of Arabia, went to war against Herod Antipas, his son-in-law, when the latter repudiated his wife for Herodias. Herod obtained the aid of the Romans. Aretas seems then to have taken Damascus from them, and to have had the sovereignty of it confirmed to him on Caligula's accession.

The Apostles. In Galatians Paul states that he came up to Jerusalem to see Peter, that he abode with him

fifteen days, and that he saw of the Apostles only Peter and "James, the Lord's brother," (James the Less).

Grecians;—Hellenistic Jews.

In his speech at Jerusalem Paul relates that at this time Christ appeared to him in the Temple, warning him to depart from Jerusalem, where his testimony would not be received, and revealing His will to send him "unto the Gentiles."

Cæsarea;—Cæsarea Philippi, (the modern Banias).

Then had the Churches rest. Some account for the rest given to the Christians, by alleging that the Jews were so intent upon resisting an attempt of Caligula to place his statue in the Temple, that they lost sight of the Christians for a time.

The simple meaning of the passage, however, seems to be, that after the conversion of Saul, the foremost enemy of the Church, the persecution died away.

Peter cures Æneas, and raises Dorcas.

"And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwell at *Lydda*. And there he found a certain man named *Æneas*, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, *Æneas*, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. And all that dwelt at *Lydda* and *Saron* saw him, and turned to the Lord.

Now there was at Joppa a certain disciple named *Tabitha*, which by interpretation is called *Dorcas*: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. And forasmuch as *Lydda* was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the *coats* and *garments* which *Dorcas* made, while she was with them. But Peter *put them all forth*, and kneeled down, and prayed; and turning

him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. And it was known throughout all Joppa; and many believed in the Lord. And it came to pass, that he tarried *many days* in Joppa with one Simon a tanner."

NOTES.

Lydda;—a village near Joppa, on the road to Jerusalem.

Eneas. The name being Grecian, he was probably a Hellenistic Jew.

Saron, (or *Sharon*);—a lovely plain between Joppa and Cæsarea.

Joppa;—the modern Jaffa.

Tabitha, *Dorcas*;—both mean gazelle.

Coats;—inner garments.

Garments;—outer robes.

Put them all forth;—like Christ, at the raising of Jairus's daughter.

Many days. It is thought that these two miracles and the baptism of Cornelius took place before Paul's visit to Jerusalem, after his flight from Damascus.

Cornelius ordered to send for Peter; Peter's Vision; he goes to Cæsarea; his address in Cornelius's House; the Gentiles receive the Holy Ghost, and are baptized.

"There was a certain man in Cæsarea called *Cornelius*, a centurion of the band called the *Italian band*, a devout man, and one that feared God with all his house, which gave much alms to the people, and *prayed to God alway*. He saw in a vision *evidently* about the *ninth hour* of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter; he lodgeth with one Simon a tanner, whose house is by the sea side; he shall tell thee what thou oughtest to do. And when the

angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; and when he had declared all these things unto them, he sent them to Joppa.

On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon *the housetop* to pray about *the sixth hour*; and he *became very hungry*, and would have eaten; but while they made ready, he *fell into a trance*, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at *the four corners*, and let down to the earth: wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; *kill, and eat*. But Peter said, Not so, Lord; for I have never eaten any thing that is *common* or *unclean*. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice; and the vessel was received up again into heaven.

Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate, and called, and asked whether Simon, which was surnamed Peter, were lodged there. While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for *I have sent them*. Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. Then called he them in, and lodged them.

And on the morrow Peter went away with them, and *certain* brethren from Joppa accompanied him. And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a

man. And as he talked with him, he went in, and found many that were come together. And he said unto them, Ye know how that *it is an unlawful thing* for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for; I ask therefore for what intent ye have sent for me? And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worked righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all;) that word, I say, *ye know*, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached; how God *anointed Jesus of Nazareth with the Holy Ghost and with power*: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree; him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of *quick* and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

While Peter yet spake these words, the Holy Ghost *fell* on all them which heard the word. And they of the cir-

cumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."

NOTES.

Cæsarea:—in Judæa.

Cornelius;—probably belonged to the Cornelian gens, since Julian the Apostate names him as a distinguished convert.

Centurion;—captain of a century.

The Italian band. Roman legions in the East consisted chiefly of natives of the provinces, but contained at least one cohort of Romans. The procurator of Judæa had at his service six cohorts, five of which were stationed at Cæsarea, his usual residence.

A devout man=a proselyte. There were of these two kinds—

1. *Proselytes of righteousness*. These were circumcised, baptized, and regarded as Jews.
2. *Proselytes of the gate*. They were not circumcised or baptized,—were only required to worship the true God, and to keep the Seven Precepts of Noah, (against idolatry, profanity, fornication, murder, injustice, eating blood or animals strangled, and letting a murderer live),—and were regarded as alien and unclean.

Cornelius, doubtless, belonged to the latter class. Like the Centurion whose servant Christ healed, Cornelius felt the insufficiency of his own religion, and sought, in as close a connection with the Jewish church as he dare venture upon, satisfaction for his spiritual cravings.

Prayed to God alway;—i.e., observed the three 'hours of prayer.'

The ninth hour;—3 p.m.

Lord=Master. He did not take him for God.

The housetop;—being flat and retired, was a favorite resort for prayer.

The sixth hour;—noon.

Became very hungry. It was a common thing not to eat till after the second 'hour of prayer.'

Fell into a trance. His spirit being refined by fasting, a kind of abstraction from all objects of sense elevated him above earthly things.

The four corners;—symbolizing the spread of the Gospel all over the world.

Kill, and eat. The character of the vision,—food,—was adapted to Peter's present state of feeling.

Common;—unclean by the Mosaic law.

Unclean;—by contact with forbidden animals.

I have sent them;—a proof of the Divinity of the Holy Spirit.

Certain;—six, as Peter afterwards tells the Church.

It is an unlawful thing;—according to the interpretation of the Rabbins.

Ye know. They knew from having been some time in Palestine. Philip, also, had been preaching in Cæsarea.

Anointed Jesus, &c. God shewed Jesus to be the Messiah by sending forth on Him the Holy Spirit, and by giving Him power to work miracles.

Quick = living;—those alive at Christ's Second Advent.

Fell,—as Peter afterwards tells the Church,—“as on us at the beginning,” (*i.e.*, on the Day of Pentecost). There were the same signs and gifts on both occasions.

Peter explains his conduct *in re* Cornelius, to the Church at Jerusalem.

“And the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the *circumcision* contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them.

But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me: upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and *wild beasts*, and creeping things, and fowls of the air.

And I heard a voice saying unto me, Arise, Peter; slay and eat. But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. But the voice answered me again from heaven, What God hath cleansed, that call not thou common. And this was done three times: and all were drawn up again into heaven. And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me. And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: and he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us *at the beginning*. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, *who believed* on the Lord Jesus Christ; what was I, that I could withstand God?

When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."

NOTES.

Of the circumcision;—Jews by birth, and circumcised proselytes.

At the beginning;—on the Day of Pentecost.

Us who believed = us, *when* we believed.

Formation of the Church at Antioch; Saul and Barnabas sent thither from Jerusalem; Agabus foretells a famine, and the disciples send relief to the Brethren in Judæa.

"Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as *Phenice*, and Cyprus, and *Antioch*, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which, when they were come

to Antioch, spake unto the *Grecians*, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul: and when he had found him, he *brought him* unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called *Christians* first in Antioch.

And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa: which also they did, and sent it to the *elders* by the hands of Barnabas and Saul."

NOTES.

Phenice. Phœnicia now formed part of the Roman province of Syria.

Antioch:—the capital of the province of Syria, and residence of the proconsul, under whom the procurator of Judæa was.

Some of them;—who fled from Jerusalem on Stephen's execution.

Grecians;—Greeks and other Gentiles, who were not Jewish proselytes.

This preaching of the Gospel to Gentiles at Antioch, and the conversion of Cornelius must be regarded as the connecting links between the proclamation of the witness in Samaria and amongst the Gentiles.

Brought him. Paul's apostolic career now commenced.

Christians. The name was, doubtless, bestowed reproachfully by the Romans. It did not originate with

the Christians themselves, since they never apply it to one another.' Agrippa uses the term, and so does Peter in his 1st Epistle; but in both cases it is used in a contemptuous sense.

Elders;—or *presbyters*. This is the first mention of this order.

Herod kills James, (the Elder), and imprisons Peter, who is miraculously delivered.

"Now about *that time Herod the king* stretched forth his hands to vex certain of the church. And he killed *James* the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were *the days of unleavened bread*). And when he had apprehended him, he put him in prison, and delivered him to *four quaternions* of soldiers to keep him; intending after *Easter* to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, *the same night* Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past *the first and the second ward*, they came unto *the iron gate that leadeth unto the city*; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had considered the thing, he came to the house of *Mary* the mother of *John, whose surname was Mark*; where many were gathered together praying. And as Peter knocked

NOTES ON THE

at the door of the gate, a damsel came to hearken, named Rhodu. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. But Peter continued knocking: and when they had opened the door, and saw him, they were astonished. But he, beckoning unto them to hold the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place. Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judæa to Cæsarea, and there abode."

NOTES.

That time.—the time when the people at Antioch sent their contributions to Jerusalem.

Herod the king.—Herod Agrippa I, grandson of Herod the Great, son of Aristobulus, and brother of Herodias. Caligula granted him the tetrarchies of Ituræa and of Abilene. with the title of king; the emperor added, on the banishment of Antipas, Galilee and Southern Peræa. Claudius gave him further the sovereignty of Samaria and Judæa, and he thus became King of Palestine. He professed great zeal for the Law; but was a despotic and licentious tyrant.

James.—James the Elder, son of Zebedee and Salome. His death accorded with Christ's prediction, uttered when he and his brother John desired to sit on His right and left hands in His kingdom,—“Ye shall drink indeed of my cup.”

The days of unleavened bread.—the seven days of the Passover, during which no leaven was to be eaten. Herod usually lived at Cæsarea, but came to Jerusalem to the principal feasts.

Four quaternions.—sixteen,—four for each watch. Two kept the gate, and two, to whom Peter would be bound by chains, were in the prison.

Easter = the Passover.

The same night:—the night preceding the day on which he was to be executed,—of which whole day it would form part according to the Hebrew reckoning of days from sunset to sunset.

The first and the second ward:—the two guards.

The iron gate, &c. The prison was, probably, within the enclosure of Herod's palace, which was divided from the city by a wall, in which this 'iron gate' would be.

Mary:—would be sister, or sister-in-law of Barnabas, since the latter was John Mark's uncle.

John whose, &c. It is generally stated that this is St. Mark, the Evangelist, and that he was a companion of both Peter and Paul. But this does not seem at all probable, and the Mark of Acts, Paul's companion, must be regarded as a different person from Mark, Peter's companion, and the writer of the Gospel bearing his name.

The door of the gate:—the door of the outer porch.

Rhoda = rose.

Angel = apparition. The Jews were great believers in these.

James:—was bishop of the Church at Jerusalem, and is hence distinguished by name.

Commanded, &c. Roman gaolers or soldiers who allowed a prisoner to escape suffered the punishment that would have been inflicted on their charge.

He went down, &c. Josephus tells us he went to Cæsarea to celebrate games.

Death of Herod.

"And Herod was *highly displeased* with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because *their country was nourished by the king's country*. And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was *eaten of worms*, and gave up the ghost."

NOTES.

Highly displeased. The origin of this misunderstanding was, probably, commercial jealousy between Tyre and

Sidon and Cæsarea, which, under Herod, had become their rival.

Their country was nourished, &c. They depended on the corn of Judæa for sustenance, and derived most of their commerce from the products of Palestine which they exported.

A set day;—the second day of the games, according to Josephus.

Throne;—a raised seat in the amphitheatre.

Eaten of worms. Josephus says it was a disease of the bowels, which carried him off five days after the seizure.

PART III.

Saul and Barnabas return to Antioch, with Mark; they are set apart for the work of the Ministry among the Gentiles.

"But the word of God grew and multiplied. And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their ministry*, and took with them John, whose surname was Mark.

Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and *Simeon* that was called Niger, and *Lucius* of Cyrene, and *Manaen*, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

NOTES.

Their ministry;—of carrying the contributions in relief of the famine

Simeon;—perhaps one of the Seventy.

Lucius;—not Luke the Evangelist:—is mentioned by Paul, as being with him, in the Epistle to the Romans. He is said to have been appointed bishop of Cyrene.

Manaen, &c. Josephus mentions a Manaen as a favorite of Herod the Great. The Manaen of the text was, pro-

bably, son of this one,—and so was educated with Herod Antipas.

Ministered = “were engaged in divine service.” It was, most likely, an assembly met to ask Divine guidance about the method to be pursued in converting the Gentiles.

The work, &c. This work,—that of evangelizing the Gentiles,—was, doubtless, revealed at the same time.

Paul, upon this consecration, received the full power and the peculiar duties of an Apostle.

PAUL'S FIRST APOSTOLIC JOURNEY, BEGINNING AND
ENDING AT ANTIOCH IN SYRIA. A.D. 43-45.

Paul, Barnabas, and Mark journey to Seleucia;
—then to Cyprus, where Elymas is struck
blind;—thence to Perga, where Mark re-
turns to Jerusalem.

“So they, being sent forth by the Holy Ghost, departed unto *Seleucia*; and from thence they sailed to *Cyprus*. And when they were at *Salamis*, they preached the word of God in the synagogues of the Jews: and they had also John to their minister. And when they had gone through the isle unto *Paphos*, they found a certain sorcerer, a false prophet, a Jew, whose name was *Bar-jesus*: which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul, (who also is called *Paul*), filled with the Holy Ghost, set his eyes on him, and said. O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

Now when Paul and his company loosed from Paphos, they came to *Perga* in Pamphylia: and John departing from them returned to Jerusalem."

NOTES.

Seleucia;—the port of Antioch, from which it was distant 15 miles.

Cyprus;—the native-land of Barnabas.

Salamis;—A port on the E. coast of Cyprus.

Paphos;—a port on the S.W. coast of Cyprus,—capital of the island under the Romans.

Bar-jesus = son of Jesus. He seems to have been another Simon Magus. Elymas, his other name, (doubtless self-imposed), means *wise man* in Arabic: hence he was, probably, an Arabian Jew.

Deputy;—proconsul. Luke here uses the correct title,—affording a proof of his truthfulness.

Prudent;—because discerning the falsity of idolatry, and ready to enquire after the truth in matters of religion.

Paul:—the first time this name is applied to the Apostle: he is never, henceforth, called *Saul*. *Saul* and *Paul* both mean "*the desired*,"—*Saul* being Hebrew, and *Paul* his name as a Roman citizen. The name he had borne as a persecutor is now abandoned, and he is called by that by which he would be known amongst the Gentiles, to whom he was to be *the Apostle*.

Perga;—a seaport.

Departing;—doubtless discouraged.

Paul and Barnabas journey to Antioch in Pisidia; Paul's Discourse in the Synagogue to the Jews; he and Barnabas preach to the Gentiles, who receive the Gospel; the Jews expel Paul and Barnabas, who proceed to Iconium.

"But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent unto

them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

• Then Paul *stood up*, and beckoning with his hand, said, Men of Israel, and *ye that fear God*, give audience. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. And about the time of forty years suffered he their *manners* in the wilderness. And when he had destroyed *seven nations* in the land of Chanaan, he divided their land to them by lot. And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king; and God gave unto them Saul the son of *Cis*, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, *I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.* Of this man's seed hath God according to his promise raised up to Israel a Saviour, Jesus; when John had first preached before his coming the baptism of repentance to all the people of Israel. And as John *fulfilled* his course, he *said*, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. Men, brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead; and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath *fulfilled the same* unto us their children, in that he hath raised up Jesus again; as it is also written in the second *psalm*, *Thou art my Son, this day have I begotten thee.* And as

concerning that *he raised him up from the dead, now no more to return to corruption*, he said on this wise, *I will give you the sure mercies of David.* Wherefore he saith also in another psalm, *Thou shalt not suffer thine Holy One to see corruption.* For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption; but he, whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets: *Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.*

And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them *the next sabbath.* Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God.

And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and *blaspheming.* Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, *I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.* And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region.

But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they *shook off the dust of their feet* against them, and came unto Iconium. And the disciples were filled with joy, and with the Holy Ghost."

NOTES.

Came to Antioch. During this journey Paul, perhaps, experienced those "perils of waters," and "perils of robbers" which he mentions in 2 Cor. The district through which he must have passed abounded in robbers and suddenly-swelling streams.

Sat down:—in a particular spot, set apart for those who intended to speak to the congregation.

The reading, &c. The Pentateuch was read through once a year, in the synagogues, on the Sabbath, together with selections from the prophets.

Rulers of the synagogue:—the Council of Elders who managed the synagogue; they chose a President, called the ruler of the synagogue.

Stood up. The usual practice was to sit, while speaking.

We find Christ reading and expounding in the synagogue at Nazareth.

Ye that fear God:—the "proselytes of the gate" who sat together.

Manners:—evil passions and ways.

Seven nations:—the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites.

Cis:—in Old Testament, *Kish*.

I have found David, &c. This quotation is the substance of two passages:—

1. "I have found David my servant." This occurs in a Psalm in which David records God's declaration to him, in a vision, of his gracious choice of him, and purposes towards him and his seed.
2. "The Lord hath sought him a man after his own heart." These words form part of Samuel's announcement to Saul that, in consequence of his disobedience, He had taken the kingdom from him, and transferred it to another.

Fulfilled = was ending.

Said:—when, as John records, the Jews sent a deputation from Jerusalem, to ask him who he was.

Fulfilled the same. Christ's being raised from the dead was a clear proof that He was the Messiah, and that, consequently, all the prophecies concerning Him were fulfilled.

Begotten:—into glory, from the dead. Paul thus interprets the passage as referring to the Resurrection. Christ is "the first-born from the dead."—Coloss.

He raised him up—corruption. Paul now goes on to show that Christ, being raised, would die no more.

I will give you, &c. This quotation is from Isaiah, in a passage where the Jews are entreated to return to God, and the blessings of Messiah's reign are promised. In Isaiah it reads,—“I will make an everlasting covenant with you, even the sure mercies of David.”

The “sure mercies of David” were the promise that his throne should be “established for ever.” This promise referred to Christ, David's son according to the flesh.

Paul here intends to show that Jesus being the Messiah, and being raised, would die no more, but reign for ever, in accordance with the promise made to David.

Wherefore:—i.e., to the same purpose.

Peter had before interpreted this passage in the same manner as Paul now does.

Behold, ye despisers, &c. This is quoted from the Septuagint, and is from Habakkuk, where it reads in our version:—

“Behold ye among the heathen, and regard, and wonder marvellously; for I will work a work in your days, which ye will not believe, though it be told you.”

Habakkuk here predicted the judgments to fall on the Jews, when the Temple should be destroyed by the Chaldeans.

The next sabbath,—or, the week between, i.e., during the week.

Blaspheming:—probably against Christ.

I have set thee, &c. This is from Isaiah, where it refers to Christ in His prophetic office; but it would apply also to Paul and Barnabas, and all appointed by Him to do His work.

Ordained = disposed.

Region:—Pisidia.

Shook off, &c. This accorded with Christ's instructions to the Apostles, when He sent them forth to preach.

Paul and Barnabas preach at Iconium; they are expelled thence, and go to Lystra.

“And it came to pass in *Iconium*, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the

Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. But the multitude of the city was divided: and part held with the Jews, and part with the apostles. And when there was an *assault* made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, they were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: and there they preached the gospel."

NOTES.

Iconium;—the capital of Lycaonia.

Greeks;—proselytes of the gate.

Assault—a plot to assault them.

Paul heals a Cripple at Iconium; he and Barnabas are regarded as Gods; Paul stoned, and he and Barnabas go thence to Derbe.

"And there *sat* a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked; the same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked.

And when the people saw what Paul had done, they lifted up their voices, saying in *the speech of Lycaonia*, The gods are come down to us in the likeness of men. And they called Barnabas, *Jupiter*; and Paul, *Mercurius*, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the *gates*, and would have done sacrifice with the people. Which when the apostles, Barnabas and Paul, heard of, they *rent their clothes*, and ran in among the people, crying out, and saying, *Sirs*, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these *vanities* unto the living God, which made heaven, and earth, and the sea, and all things that are therein; who in times past *suffered all nations* to walk in their own ways. Never-

theless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, *drew him out of the city*, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city; and the next day he departed with Barnabas to Derbe."

NOTES.

Sat.:—most likely in the market-place.

The speech of Lycaonia:—a corrupt dialect of Greek.

And they called, &c. It was in this neighbourhood that Jupiter and Mercury were said to have visited Philemon and Baucis. Jupiter was the tutelary deity of Lystra, so that it was natural that the people should, when they took Paul and Barnabas for gods, regard one of them as Jupiter. They called Barnabas Jupiter, doubtless, from his superior age, and that noble aspect with which tradition credits him. They would then, naturally, call Paul Mercury (the god of eloquence), on account, as Luke says, of his being "the chief speaker."

Which:—refers to Jupiter, and means his temple.

Gates:—of the house where Paul and Barnabas lodged.

Rent their clothes:—a frequent token of indignation at blasphemy. The high priest did it at Christ's trial.

Vanities:—their idols. The word indicates lifelessness and powerlessness.

Paul, as he was speaking to heathens, proves the existence of the one living and true God by natural evidences.

Drew him out of the city:—as not worthy of burial.

Paul alludes to this stoning in 2 Cor.,—"Once was I stoned."

Paul and Barnabas return to Antioch,—through Lystra, Iconium, Antioch (in Pisidia), Perga, and Attalia,—confirming the Churches on their way.

"And when they had preached the gospel to *that city*, and taught many, they returned again to Lystra, and

to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into *the kingdom of God*. And when they had ordained them elders in every church, and *had prayed with fasting*, they commended them to the Lord, on whom they believed. And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went down into *Attalia*: and thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And there they abode long time with the disciples."

NOTES.

That city:—Derbe.

The kingdom of God:—His kingdom in glory.

Had prayed with fasting:—so the Church of England observes Ember days, before her ordinations.

Attalia:—a seaport of Pamphylia.

Paul and Barnabas visit Jerusalem to ask the opinion of the Church about Circumcision; the Apostolic Council, and its decision, which is carried back to Antioch by Paul, Barnabas, Judas, and Silas.

"And *certain men* which came down from Judæa taught the *brethren*, and said, Except ye be *circumcised* after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they *determined that Paul and Barnabas*, and certain other of them, *should go up to Jerusalem* unto the apostles and elders about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

And when they were come to Jerusalem, they were *received of the church*, and of the apostles and elders, and

they declared all things that God had done with them. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.

And the apostles and elders *came together* for to consider of this matter. And when there had been much disputing, *Peter* rose up, and said unto them, Men, brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, *even as they*. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

And after they had held their peace, James answered, saying, Men, brethren, hearken unto me: *Simeon* hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; *as it is written*, After this I will return, and will build again the *tabernacle* of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of *men* might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them, that they abstain from *pollutions of idols*, and from *fornication*, and from *things strangled*, and from *blood*. *For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day*.

Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, *Judas* surnamed Barsabas, and *Silas*, chief men among the brethren: and they wrote *letters* by them after this manner; The

apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and *Cilicia*: forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these *necessary* things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Fare ye well.

So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: which when they had read, they rejoiced for the consolation. And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them. And after they had tarried there a space, they were let go in peace from the brethren unto the apostles. Notwithstanding it pleased Silas to abide there still. Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also."

NOTES.

Certain men;—partly-converted Pharisees. Paul calls them, in Galatians, "false brethren, unawares brought in."

Brethren;—the converts at Antioch.

Circumcised. Circumcision would have obliged them to keep the Law, and thus Justification by Faith would have been set aside.

Determined that, &c. Paul, in Galatians, gives particulars of another journey to Jerusalem undertaken by him at this time, in company with Barnabas and Titus. He took this step in consequence of special revelation, and with the design of obtaining a recognition of his apostleship to the Gentiles. He held private communication with a few of the chief members of the Church; and James, Peter, and

John gave to him and Barnabas "the right hands of fellowship."

This private visit must have preceded that recorded in this passage.

Came together;—in solemn assembly, consisting, evidently, of apostles, presbyters, and some lay Church-members.

Peter;—spoke first, because he had been the first to admit an uncircumcised Gentile, (Cornelius), into the Church.

Even as they;—i.e., the Gentile converts. Peter here declares that Jew and Gentile are alike saved by Faith alone, and not by keeping the Law.

Simeon;—Hebrew form of *Simon*.

As it is written;—in Amos, where the passage reads:—

"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this."

Tabernacle;—house.

Men;—in the original "*Edom*." The Edomites, being enemies of the Jews, are taken as a type of the heathen generally.

Pollutions of idols;—the flesh of idol sacrifices, which was eaten by the offerers, or sold in the market.

Paul fully discusses this question of meats in 1 Cor. He there lays down the principle that if flesh is known to have formed part of a sacrifice, it should not be eaten, lest the action prove a stumbling-block to others. It was on this principle the Council acted; they forbade the eating of such meat, that the Jewish prejudice, which regarded it as an abomination, might not be offended.

Fornication;—all licentiousness, which formed part of heathen rites.

Things strangled and blood. These had been forbidden to Noah after the Flood, as well as by the Mosaic law,—so that such abstinence was not a mere ceremonial matter.

The prohibitions thus imposed corresponded in the main with those observed by *Proselytes of the Gate*.

For Moses, &c. James means to say that no directions need be sent to the Hebrews, since they constantly heard

the Law read, and did not desire to be absolved from keeping it.

Judas:—nothing further is known of him.

Silas;—called *Silvanus* in Cor.,—became Paul's companion,—is said to have been the first bishop of Antioch.

Letters;—should be, a letter.

Cilicia;—hence the Judaizing teachers seem to have gone thither also.

Necessary:—i.e., under the circumstances.

In Galatians Paul narrates an incident that occurred after his private visit to Jerusalem, which probably belongs to the period immediately following this decision of the Council:—

Peter, having come to Antioch, at first ate with the Gentiles: but, when some brethren, (who appear not to have understood the spirit of the Council's decision, and to have considered that they were defiled by eating with them), came from Jerusalem, he, Barnabas, and others separated from the Gentiles. Paul "withstood" Peter "to the face," and seems to have settled the equality of the Gentiles with the Jews.

PAUL'S SECOND APOSTOLIC JOURNEY, COMMENCING
AND ENDING AT ANTIOCH. A.D. 49-52.

Paul and Barnabas separate; Barnabas sails to Cyprus with Mark, and Paul takes Silas as his companion.

"And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. And Barnabas determined to take with them *John*, whose surname was *Mark*. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so *Barnabas* took *Mark*, and sailed unto *Cyprus*; and Paul chose *Silas*, and departed, being recommended by the brethren unto the grace of God."

NOTES.

John Mark;—had, on leaving Paul and Barnabas at Perga, returned to Jerusalem. He must, however, have left that place, since we now find him at Antioch. He and Paul must have afterwards been reconciled, for we find Paul mentioning him in *Coloss.* and *Philem.* as his companion, and asking Timothy to bring Mark to him. (2 Tim).

Barnabas sailed, &c. This is the last mention in Acts of Barnabas.

Paul and Silas go through Syria and Cilicia,—
thence to Derbe and Lystra; at Lystra Paul
takes Timothy as his attendant.

"And he went through Syria and Cilicia, confirming *the churches*. Then came he to Derbe and Lystra; and, behold, a certain disciple was there, named *Timotheus*, the son of a certain woman, which was a Jewess, and believed; but his father was a *Greek*; which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and *circumcised him* because of the Jews which were in those quarters; for they knew all that his father was a Greek. And as they went through *the cities*, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily."

NOTES.

The churches:—which Paul had planted when, soon after his conversion, he left Jerusalem and went to Tarsus.

Timotheus:—was a native of Derbe, for in chap. xx, amongst Paul's companions are named "Gaius and *Timotheus*, of Derbe." As in Paul's second Epistle to Timothy he calls him his "dearly beloved son," there is no doubt that the Apostle converted him on his previous visit to Derbe. In the same Epistle Paul speaks of the "unfeigned faith" of Timothy's grandmother Lois, and mother Eunice, and reminds him that "from a child" he has "known the scriptures." Hence his grandmother and mother must have been Christian converts.

Greek:—probably a proselyte of the gate.

Circumcised him:—that the Jews might not be offended, and refuse Timothy's ministry. His mother being a Hebrew, his case was not like that of the Gentile converts, in whose case the Council of Jerusalem had decreed that circumcision might be dispensed with. In this circumstance we have an illustration of Paul's declaration, "Unto the Jews I became as a Jew, that I might gain the Jews."

The cities:—of Pisidia. The Churches of this district are not mentioned again in Acts.

Paul and Silas journey through Phrygia, Galatia, and Mysia to Troas, where Luke joins them, and Paul is called in a Vision to go over to Macedonia; they sail to Samothracia, and thence to Neapolis and Philippi.

"Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. And they passing by Mysia came down to Troas. And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony; and we were in that city abiding certain days."

NOTES.

Galatia. The people of Galatia were a race of Gauls and Celts of German extraction.

From Paul's Epistle to the Galatians we find that they received and treated him with the utmost enthusiasm, and sympathized deeply in his bodily afflictions, (probably an eye-complaint that rendered his face unsightly); and that he worked miracles amongst them, and made many converts. The purpose of his Epistle to them is to remedy.

the mischief which Judaizing teachers had done amongst them.

Forbidden;—probably, that there might be no delay in carrying the Gospel into Europe.

Asia;—Proconsular Asia, including Mysia, Lydia, and Caria: Ephesus was its capital.

The other four provinces of Asia Minor were:—

Prætorian Asia, including Bithynia, Paphlagonia, and part of Pontus.

Interior Asia, including Pisidia, Lycia, Pamphylia, Cilicia, Phrygia, Galatia, and Lycaonia.

Cappadocia.

Pontus.

Passing by=passing through without stopping.

Macedonia;—at this time a Roman proconsular province.

We;—Luke's first mention of himself as Paul's companion. He evidently joined Paul and Silas at Troas.

Neapolis;—now called *Napoli*, or *Nauplia*. Naples, also, formerly bore the name of *Neapolis*.

Philippi;—so called because Philip founded it. Here Brutus and Cassius were defeated by Octavianus, (Augustus), and Antony.

Colony. After the just-named battle, Augustus planted a colony of Roman soldiers there. Colonies had their own laws, with all the privileges of Roman citizens.

Lydia converted; Paul exorcises the Pythoness;
he and Silas are beaten and imprisoned;
Conversion of the Philippian gaoler; Paul
and Silas released.

"And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us

And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of *divination* met us, which brought her masters much gain by soothsaying; the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned, and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the *marketplace* unto the rulers, and brought them to the *magistrates*, saying, These men, being Jews, do exceedingly trouble our city, and *teach customs, which are not lawful for us to receive*, neither to observe, being Romans. And *the multitude rose up* together against them; and the magistrates rent off their clothes, and commanded to beat them. And when they had laid *many stripes* upon them, they cast them into prison, charging the jailor to keep them safely; who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was *baptized*, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

And when it was day, the magistrates sent the serjeants

saying, Let those men go. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go; now therefore depart, and go in peace. But Paul said unto them, *They have beaten us openly uncondemned, being Romans*, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. And the *serjeants* told these words unto the magistrates: and they feared, when they heard that they were Romans. And they came and brought them, and brought them out, and desired them to depart out of the city. And they went out of the prison, and entered into the house of Lydia; and when they had seen the brethren, they comforted them, and departed."

NOTES.

River side. The Jews were, probably, not allowed to build a synagogue, and were consequently obliged to worship in secret; the river would supply water for their ceremonial worship.

Purple. Thyatira was celebrated for its purple tapestry, of which Lydia seems to have been a weaver.

Divination:—Python, in the marginal reading. She was, doubtless, possessed by an evil spirit, and was believed to be under the inspiration of Apollo, whose name as the god of oracles was Python.

*Marketplace:—*where, or near which, trials took place.

Magistrates,—prætors, or duumviri. Roman colonies were governed by a senate and two magistrates, usually called *Duumviri*.

Teach customs, &c. There was an old Roman law forbidding the worship of new or stranger gods; but toleration of all religions had become the rule, unless, as in the present case, they became aggressive.

*The multitude rose up:—*the first persecution of the Church by heathens.

Many stripes. The Jewish maximum of stripes was thirty-nine; the Roman, unlimited.

*Was baptised:—*the first record of an individual heathen conversion.

They have beaten us, &c. By the Porcian law any magistrate scourging a Roman citizen, unless he had been condemned after appeal to the people or to the emperor, was liable to death and loss of property.

*Serjeants:—*the lictors.

Paul and Silas journey through Amphipolis and Apollonia, to Thessalonica, where they preach; they are driven thence.

“Now when *they* had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews; and Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews which believed not, moved with *envy*, took unto them certain lewd fellows *of the baser sort*, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that *there is another king*, one Jesus. And they troubled the people and the *rulers of the city*, when they heard these things. And when they had taken security of Jason, and of the other, they let them go.”

NOTES.

They. The use of the third person here shews that Luke must have been left at Philippi.

Envy:—at the calling of the Gentiles.

Of the baser sort = *frequenters of the marketplace*. The marketplace was the general resort of the lazy and vicious. They were maintained chiefly by food given to them by those who had sacrificed it to idols; they would, therefore, strenuously oppose the preaching of the Gospel.

Jason. Paul calls him his kinsman, in Romans.

There is another king:—or *another is king*. It is evident, from the Epistles to the Thessalonians, that the Apostles had dwelt much on the glory of Christ's Second Advent; this would bear out the charge made.

Rulers of the city:—Thessalonians, under the authority of the Roman governor.

From Paul's two Epistles to the Thessalonians, we gather, in connection with this visit, that—

1. Numbers of idolaters were converted.
2. Paul labored with his hands, because he "would not be chargeable unto" the Thessalonians.
3. The Christians were persecuted after his departure.

From the Epistle to the Philippians, we find that, during his stay, he twice received aid from the Church at Philippi.

Paul and Silas proceed to Berea ; Paul journeys thence to Athens, leaving Silas and Timothy at Berea.

"And the brethren immediately sent away Paul and Silas by night unto Berea : who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Therefore many of them believed ; also of honourable women which were Greeks, and of men, not a few. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. And then immediately the brethren sent away Paul to go *as it were to the sea* ; but Silas and Timothy abode there still. And they that conducted Paul brought him unto Athens : and receiving a commandment unto Silas and Timothy for to come to him with all speed, they departed."

NOTES.

As it were to the sea:—should be, *towards the sea*. Paul, doubtless, went to Athens by sea, for, had he travelled by land, he must have gone through several large towns, of which there is no mention made in the text.

Paul disputes at Athens ; is taken to the Areiopagus ; his address on Mars' Hill ; some Athenians are converted.

"Now while Paul waited for them at *Athens*, his spirit was stirred in him, when he saw the city wholly *given to idolatry*. Therefore disputed he in the synagogue with

the Jews, and with the *devout persons*, and in the market daily with them that met with him. Then certain philosophers of the *Epicureans*, and of the *Stoicks*, encountered him. And *some* said, What will this babbler say? *other some*, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. And they took him, and brought him unto *Areopagus*, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know therefore what these things mean. (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing).

Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are *too superstitious*. For as I passed by, and beheld your *devotions*, I found an altar with this inscription, *TO THE UNKNOWN GOD*. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all *life*, and *breath*, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and *hath determined the times before appointed, and the bounds of their habitation*; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being; as *certain also of your own poets* have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God *winked at*; but now commandeth all men every where to repent; because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. So Paul departed from among them. Howbeit *certain men* clave unto him, and believed; among the

which was *Dionysius the Areopagite*, and a woman named Damaris, and others with them."

NOTES.

Athens. Greece was now divided into two provinces,—Macedonia and Achaia. Achaia included Peloponnesus, the Morea, and the adjacent islands. It was a senatorial province, under a proconsul, who lived at Corinth.

Athens was, however, regarded as its chief city, being the "intellectual metropolis of heathen civilization."

Given to idolatry,—or, better, as in the margin,—*full of idols*. Athens was so full of statues of the gods that it was said to contain more gods than men. While the people retained their ancient deities, they admitted those of all other nations into their system.

Devout persons:—proselytes of the gate.

The market:—the forum of Eretria. On one side of it was the *Porch* of the Stoics.

Epicureans. They and the Stoics were the chief sects of philosophy at this time. The Epicureans took their name from Epicurus, whose followers they professed to be; but, in fact, their system differed totally from his. He taught that happiness was to be secured by a judicious mingling of intellectual and sensual pursuits; the Epicureans held that the aim and end of life was luxurious indulgence. While believing in the existence of the gods, they disbelieved in creation, providence, and the soul's immortality, and in this, and their way of life, resembled the Sadducees.

Stoics:—so named from the Greek for a *portico*, the porticoes of temples being the places where they taught.

Zeno was their founder. They believed in the existence of the gods, creation, providence, and, (apparently), the immortality of the soul; but they regarded gods and men as alike under the control of an unalterable fate. Consequently, they held that happiness is to be attained by enduring, unmoved, good and evil, joy and sorrow. They resembled the Pharisees.

Some:—the trifling Epicureans.

Other some:—the serious Stoics; they seem to have thought that Paul wished to introduce the worship of a new divinity.

Areopagus. The Areiopagus, or Mars' Hill, was an eminence, where, in the open air, on seats carved from the rock, the highest court of justice in Athens,—the Upper

Council,—assembled. It was part of the office of this tribunal to hear charges of impiety, or of aggressive innovations in religion. Paul was, evidently, not put on trial before them,—but courteously requested to make a detailed statement of the doctrines which he had been proclaiming.

Too superstitious. Literally, this signifies *having profound reverence for the gods*. Paul intends to conciliate them by an expression, which, to them, would appear complimentary.

Devotions:—i.e., objects of devotion.

An altar, &c. Altars at Athens bearing inscriptions to unknown gods were seen by writers of antiquity. The idea of the Athenians in erecting them was, probably, to propitiate any deities of whose existence they were, as yet, unaware, and who might inflict calamity upon them.

Life:—the vital principle.

Breath:—the continuance of life.

Hath determined, &c. This seems to show that God mapped out both the parts of the earth to be settled by the descendants of Noah, and the times of their successive emigrations.

Certain of your own poets. The quotation is from the *Phænomena* of Aratus, a native of Cilicia, who flourished about 270 A. D. The same sentiment is found in a poem of Cleanthes.

Winked at:—i.e., overlooked.

Dionysius. Tradition says he became the first bishop of Athens, where he suffered martyrdom.

Areopagite:—member of the Upper Council.

Paul's first visit to Corinth; works with Aquila; is joined by Silas and Timothy; leaves the Jews in consequence of their opposition; Crispus converted: Paul encouraged in a Vision:—brought before Gallio,—leaves Corinth.

“After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named *Aquila*, born in Pontus, lately come from Italy, with his wife

Priscilla; (because that *Claudius had commanded all Jews to depart from Rome*); and came unto them. And because he was of the same craft, he abode with them, and wrought; for by their occupation they were *tentmakers*.

And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. And when *Silas and Timotheus were come from Macedonia*, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. And he departed *thence*, and entered into a certain man's house, named *Justus*, one that worshipped God, whose house joined hard to the synagogue. And *Crispus*, the chief ruler of the synagogue, believed on the Lord with all his house; and *many of the Corinthians* hearing believed, and were baptized.

Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city.

And he continued there a year and six months, teaching the word of God among them.

And when *Gallio* was the *deputy* of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, saying, This fellow persuadeth men to worship God contrary to the law. And when Paul was now about to open his mouth, *Gallio* said unto the Jews, If it were a matter of *wrong* or *wicked lewdness*, O ye Jews, reason would that I should bear with you; but if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters. And he drave them from the judgment seat. Then *all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat*. And *Gallio* cared for none of those things.

And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence *into Syria*, and with him *Priscilla and Aquila*; *having shorn his head in Cenchrea: for he had a vow.*"

NOTES.

Aquila.—was, probably, a merchant, and had been on business to Rome, where he, perhaps, became a Christian

by the agency of Pentecostal converts. From Acts we learn that he and Priscilla went with Paul to Ephesus, where they instructed Apollos. They must have been there at Paul's second visit, for in 1 Cor., (written thence and then), he sends a greeting from them. They must then have gone to Rome, for Paul in the Epistle to the Romans sends a greeting to them. Lastly, they seem to have settled down at Ephesus, since Paul in 2 Tim., written when Timothy was about to visit Ephesus, sends his salutation to them.

Claudius had commanded, &c. Suetonius records this expulsion, and says it was owing to a tumult raised by *Chrestus*. This statement is founded on his misunderstanding the facts. The tumult was, doubtless, caused by the other Jews persecuting the Christian converts of their nation.

Tentmakers. All Jews were required to learn a trade, whether they needed to exercise it or not, as a resource against the temptations to which much leisure would expose them. One of the commonest occupations in Cilicia, Paul's native province, was weaving goats'-hair into a thick tent-cloth; it was, doubtless, this calling the Apostle exercised. Whenever he thus labored, his motive was to show that he derived no gain from his office.

We find, from 2 Cor., that, during this visit, Paul received aid by the hands of brethren from Macedonia.

Silas and Timothy, &c. From 1 Thess. we gather that Timothy must have left Silas at Berea, and joined Paul at Athens, and that Paul sent him thence to visit the church at Thessalonica. Hence, Silas must have come to Corinth from Berea, and Timothy from Thessalonica.

Thence:—i.e., from the synagogue.

Justus:—a Gentile convert to Christianity.

Crispus:—is thus alluded to in 1 Cor.:—

“I thank God that I baptized none of you, but Crispus and Gaius; and I baptized also the household of Stephanas.”

(It was the custom for the presbyters and deacons,—not the Apostles,—to baptize).

Many of the Corinthians:—not of the “upper ten,” for Paul says in 1 Cor.,—“Not many wise men after the flesh, not many mighty, not many noble, are called.”

Gallio, (Junius Annæus) :—brother of Seneca ; tradition says Paul converted him.

Deputy = proconsul. The use of this term here is a striking proof of Luke's truthfulness. Under Tiberias Achaia had been made an imperial province, under a *procurator*. Claudius re-constituted it a senatorial province, and its governor was, consequently, called a *proconsul*.

Wrong :—offence against property.

Wicked lewdness :—offence against public morality.

All the Greeks, &c. The heathen Greeks hated the Jews ; those at Corinth, regarding Gallio's dismissal of the Jews' appeal against Paul as a token of *his* dislike for them, thought they could insult them with impunity.

Sosthenes. In 1 Cor. Paul couples with himself "Sosthenes our brother." Probably this was the Sosthenes of the text. He had, evidently, succeeded Crispus, and must have been converted by Paul, and have become a companion of the Apostle.

Gallio cared, &c. The Roman rulers constantly winked at riots that were not caused by animosity to the Roman empire.

Into Syria :—stopping, on the way, at Ephesus.

Having shorn his head, &c. A Jew used, upon deliverance from great peril, to vow that he would sacrifice in the Temple within thirty days, and, meanwhile, shaved his head and drank no wine. It was this vow, (not that of the Nazarite), that Paul now took, to signalize his grateful sense of God's guardianship during his journey. We have here another instance of Paul's adhering to Jewish customs, when not opposed to Christianity, that he might conciliate the Jews.

Cenchrea. Cenchreæ was the harbour of Corinth on the side of Asia Minor. In *Romans* Paul mentions Phœbe, a deaconess of the church in this place.

During this stay at Corinth it seems certain that Paul wrote the Epistle to the Galatians, and the two Epistles to the Thessalonians.

Paul visits Ephesus for the First Time ; goes to Jerusalem,—and finally returns to Antioch.

“And he came to Ephesus, and left *them* there ; but he himself entered into the synagogue, and reasoned with the Jews. When they desired him to tarry longer time with them, he consented not ; but bade them farewell, saying, I must by all means keep *this feast* that cometh in Jerusalem ; but I will return again unto you, if God will. And he sailed from Ephesus. And when he had landed at Cæsarea, and *gone up*, and saluted the church, he *went down to Antioch.*”

NOTES.

He. From passages that follow we gather that Paul was accompanied by Timothy, Erastus, Gaius, and Aristarchus. As we read no more of Silas in the Acts, it seems probable that he stayed at Corinth, of which place tradition makes him the first bishop.

He is mentioned by Paul, under the name of *Silvanus*, in 2 Cor., and 1 Thess.

Peter names a Silvanus as bearer of his first Epistle ; but this individual could scarcely have been Silas.

Them:—Aquila and Priscilla.

This feast:—of Pentecost.

Gone up:—to Jerusalem, to keep his vow.

Went down to Antioch:—Paul's last visit to this place.

PAUL'S THIRD APOSTOLIC JOURNEY, BEGINNING FROM ANTIOCH, AND ENDING ABRUPTLY BY HIS ARREST AT JERUSALEM.—A.D. 52-56.

Paul goes through Galatia and Phrygia.

“And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.”

Apollos visits Ephesus:—is more fully instructed by Aquila and Priscilla:—goes to Achaia, where he “mightily convinces the Jews.”

“And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, *knowing only the baptism of John*. And he began to speak boldly in the synagogue; whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. And *when he was disposed to pass into Achaia*, the brethren wrote, exhorting the disciples to receive him; who, when he was come, helped them much which had believed through grace; for he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.”

NOTES.

These incidents occurred during Paul's visit to the Churches of Galatia and Phrygia.

A Jew born at Alexandria. Alexandria was one of the wealthiest and most literary cities in the world. Large numbers of Jews were there settled, and, naturally, were proficient in Greek and philosophy. At Alexandria the Septuagint version of the Scriptures was made.

*Knowing only the baptism of John:—*i.e., he knew of only the baptism by water, and was thus ignorant of the baptism by the Holy Ghost. It would seem, hence, that he knew much of Christ's life and doings, and was convinced that He was the Messiah whom John heralded; but that he was ignorant of the Resurrection, and the consequent descent of the Holy Spirit. It may be that he had been baptized by John, or by one of his disciples, who were numerous in the East.

When he was disposed, &c. His object in going to Achaia seems to have been to dispute with those Jews at Corinth who had turned a deaf ear to Paul.

From 1 Cor. we learn that the converts at Corinth were after this guilty of grave dissensions, saying,—“I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.” This conduct Paul severely rebukes in the Epistle.

Paul visits Ephesus for the second time: baptizes some of John’s disciples: preaches and works miracles: in consequence of the discomfiture of some exorcists, many believe: Paul sends Timothy and Erastus to Macedonia: a tumult is raised by Demetrius.

“And it came to pass that, *while Apollos was at Corinth*, Paul having passed through the *upper coasts* came to Ephesus: and finding *certain disciples*, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, *Unto what* then were ye baptized? And they said, *Unto John’s baptism*. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized *in* the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve.

And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, *disputing* daily in the school of one *Tyrannus*. And this continued by the space of two years; so that all they which dwelt in *Asia* heard the word of the Lord Jesus, both Jews and *Greeks*. And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

Then certain of the *vagabond Jews, exorcists*, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one *Scena*, a Jew, and *chief of the priests*, which did so. And the evil spirit answered, and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed, and shewed their deeds. Many of them also which used *curious arts* brought their *books* together, and burned them before all men; and they counted the price of them, and found it fifty thousand *pieces of silver*. So mightily grew the word of God and prevailed.

After these things were ended, Paul *purposed in the spirit*, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, *I must also see Rome*. So he sent into Macedonia two of them that ministered unto him, *Timotheus* and *Erastus*; but he himself stayed in Asia *for a season*.

And the same time there arose no small stir about that way. For a certain man named Demetrius, a silversmith, which made silver *shrines* for *Diana*, brought no small gain unto the *craftsmen*; whom he called together with the *workmen* of like occupation, and said, *Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands; so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. And when Paul would have*

entered in unto the people, the disciples suffered him not. And certain of *the chief of Asia*, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre. Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together. And they drew *Alexander* out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. But *when they knew that he was a Jew*, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians. And when the *townclerk* had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a *worshipper* of the great goddess Diana, and of *the image which fell down from Jupiter*? Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, *the law is open, and there are deputies*; let them implead one another. But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly. For *we are in danger to be called in question for this day's uproar*, there being no cause whereby we may give an account of this concourse. And when he had thus spoken, he dismissed the assembly."

NOTES.

While, &c. When Paul arrived at Ephesus, Apollos was at Corinth; but he afterwards joined Paul, for he is mentioned in 1 Cor. as being with the Apostle.

Upper coasts:—Galatia and Phrygia, which were higher than the neighbourhood of Ephesus.

Certain disciples. These were, probably, in the same state of knowledge as Apollos, when Aquila and Priscilla took him in hand.

Unto what:—i.e., "unto what confession of faith."

John's baptism = the doctrines of John.

In:—should be, *into*.

Disputing—"discussing and expounding the Scriptures."

Tyrannus:—an Ephesian rhetorician, who kept of oratory and philosophy. Some think he was a convert.

Asia:—i.e., Lydian Asia, of which Ephesus was

Greeks:—proselytes of the gate, and Gentile he

Vagabond Jews, exorcists. The Jews believed amongst them could cast out devils and effect cabalistic rites and charms derived from Solomon mentioned in the text were wandering pretenders power, who travelled where they were likely to find

Seva:—his Greek name; he must have had a one as well.

Chief of the priests:—head of one of the two courses, or head of the synagogue at Ephesus.

Curious arts:—astrology, soothsaying, ex dreams, and healing diseases. Horace tells us that sians were much given to magical arts.

Books:—treatises on magic, &c.

Pieces of silver:—drachmas, (worth about 9d. each)

Purposed in the spirit = determined in consequence a revelation from the Holy Spirit.

I must, &c. He had, doubtless, had a revelation such was God's purpose towards him.

Sent into Macedonia:—probably, as we gather 1 Cor., to prepare the way for the collection he made for the poor of the Church at Jerusalem.

Timotheus:—from 1 Cor. it seems that Timothy instructed to proceed afterwards to Corinth.

Erastus. Paul mentions in *Romans* an Erastus, a slave, (or treasurer), of Corinth; he was, probably, the same as the Erastus of the text.

For a season:—till Pentecost, as he says in 1 Cor. he intends to tarry at Ephesus till then.

Shrines:—models of Diana's temple, enclosing in the goddess. These were purchased by visitors to the temple, and set up in their houses, or carried about as charms.

Diana:—or Artemis,—was worshipped at Ephesus the goddess of nature. Her temple was one of the wonders of the world.

Craftsmen:—designers and finishers.

Workmen.—casters, and others engaged in the rough part of the production.

Asia.—i.e., Lydian Asia.

Gaius.—is mentioned by Paul, in Romans, as his host at Corinth; he was, probably, a native of Macedonia, but living at Corinth.

Aristarchus.—was, as we find from Colossians, Paul's fellow-prisoner at Rome.

The chief of Asia.—the Asiarchs, who were ten wealthy individuals chosen yearly from the principal towns of Lydian Asia to direct, at their own expense, the annual games and festivals.

Alexander. Paul mentions in 2 Tim. an Alexander, a coppersmith, of Ephesus, who had done him much harm; but this would scarcely be the individual mentioned in the text, who must have been a Christian.

When they knew, &c. The heathen Gentiles used to imagine that all Jews were Christians.

Townclerk, (or recorder).—the chief magistrate next to the Proconsul,—and keeper and registrar of acts and laws.

Worshipper,—should be, *temple-cleaner*. This was a title of honour given to certain cities of Asia, in consequence of the care they bestowed on the worship of their tutelary deities.

The image, &c. Images reputed to have fallen from heaven were common in temples; some were ærolites, but that at Ephesus was of ebony, or vine, and was in the form of a head and trunk, supported on each side by a staff.

The law is open,—should be, (as in the margin),—*the court days are kept*.

There are deputies.—i.e., there is a Proconsul.

We are in danger, &c. It was a capital crime under the Roman law to take part in a riot.

It is probable that Paul alludes to this tumult in 1 Cor., where he says,—“If after the manner of men I have fought with beasts at Ephesus,” &c.

During this stay at Ephesus Paul wrote the First Epistle to the Corinthians.

Paul leaves Ephesus to go into Macedonia; thence he journeys into Achaia; he purposes to return to Syria by sea, but, owing to the Jews lying in wait for him, he travels through Macedonia, being accompanied by Sopater and others, who go on from Philippi to Troas; Paul and Luke join them at Troas; Eutychus restored to life.

"And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia. And *when he had gone over those parts*, and had given them much exhortation, he came into *Greece*, and there abode three months. And when the Jews laid wait for him, as he was about to sail *into Syria*, he purposed to return through Macedonia. And there accompanied him *into Asia* Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, *Tychicus* and *Trophimus*. These going before tarried for us at Troas. And we sailed away from Philippi after *the days of unleavened bread*, and came unto them to Troas in five days; where we abode seven days.

And upon *the first day of the week*, when the disciples came together to *break bread*, Paul *preached* unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a *window* a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him, said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted."

NOTES.

When he had gone, &c. From 2 Cor. and Romans we learn the following incidents of this journey :—

Paul went from Ephesus to Troas, where he stayed some time, but was disappointed, because Titus, whom he had sent on a mission to Corinth, did not meet him. Timothy and Titus then met him, most likely at Philippi, and he then wrote the Second Epistle to the Corinthians. After visiting the churches of Macedonia, he journeyed into Illyricum, and there preached the Gospel.

Greece:—Achaia; he went to Corinth, this being his second visit.

During his stay here, he wrote the Epistle to the Romans.

Into Syria:—he would take to Jerusalem the Gentile contributions for the poor, and then end this Third Journey at Antioch, as he had done before.

Into Asia:—rather,—unto the borders of Asia, i.e., to Philippi, “the last place whence people crossed over into Asia.”

Sopater. Paul mentions in Romans a *Sosipater*, his kinsman; he and Sopater seem to be the same person.

Tychicus:—accompanied Paul to Rome, and carried thence the Epistle to the Ephesians, in which Paul calls him “a beloved brother, and faithful minister of the Lord.”

Trophimus. Paul mentions him in 2 Tim. as being left by him “at Miletum, sick.” He and Tychichus were evidently Gentiles,—natives of proconsular Asia.

Us,—We. From this use of the first person, it is clear that Luke joined Paul at Philippi, where he had been left by the Apostle on his Second Journey, and where he had probably since remained. He did not again quit Paul’s company.

The days of unleavened bread:—the Passover.

The first day of the week:—a proof that this day had become the Christian Sabbath.

Break bread:—celebrate the Eucharist.

Preached = conversed on religious subjects.

Window. These windows were merely niches in the wall, with glassless lattices, which could be opened. They projected over the street, or the court of the square houses.

Luke and others sail to Assos, and take in Paul, who has come thither on foot; they sail thence by Mitylene, Chios, Samos, and Trogyllium to Miletus.

"And we went before to ship, and sailed unto Assos, there intending to take in Paul; for so had he appointed, minding himself to go afoot. And when he met with us at Assos, we took him in, and came to *Mitylene*. And we sailed thence, and came the next day over against *Chios*; and the next day we arrived at Samos, and tarried at *Trogyllium*; and the next day we came to *Miletus*. For Paul had determined to sail by Ephesus, because he would not spend the time in Asia; for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost."

NOTES.

Mitylene:—the capital of the island of Lesbos.

Chios:—now *Scio*.

Trogyllium:—a town and cape of Ionia, opposite Samos.

Miletus:—the old capital of Ionia,—about 28 miles south of Ephesus.

Paul sends from Miletus to Ephesus for the Presbyters; his Address to them; he bids them Farewell.

"And from Miletus he sent to Ephesus, and called the elders of the church.

And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the *Greeks*, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the

things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions *abide* me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, *and* the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that *I am pure from the blood of all men*. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall *grievous wolves* enter in among you, not sparing the flock. Also of *your own selves* shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of *three years* I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that *these hands have ministered unto my necessities*, and to them that were with me. I have shewed you all things, how that so labouring ye ought to *support the weak*, and to remember *the words of the Lord Jesus*, how he said, It is more blessed to give than to receive.

And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship."

NOTES.

Elders = *presbyters*. Paul calls them *overseers* (= bishops). Hence Irenæus and others suppose that Paul held an assembly of all the bishops of the churches of Asia. But, as Paul speaks to them as overseers of only one flock, and it distinctly states that he sent "to Ephesus," it seems pretty clear that it was only the presbyters of the several congregations at Ephesus whom he assembled.

Temptations = trials. These persecutions by the Jews Luke does not narrate, while he records those which Paul suffered from the Gentiles.

Greeks = Gentiles.

Abide = await.

And,—should be, even.

I am pure, &c. The allusion is to the following passage in Ezekiel:—

“When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.”

Grievous wolves:—unconverted persons entering the church, and introducing pernicious doctrines.

Of your own selves:—heretics springing up in the church. The church at Ephesus was afterwards under the care of Timothy and St. John. From Paul's Epistles to Timothy, and from John's writings, we find that Paul's prediction was fulfilled. He himself denounces Alexander, Hymeneus, and Philetus, (the latter two of whom held that the resurrection was past), as heretics, while John confutes the mystic doctrines and immoral practices introduced by false converts.

Three years. He spent actually two years and three months at Ephesus; but from his arrival to his departure was nearly three years: the other nine months he spent in visiting the neighbouring churches.

These hands, &c. Hence Paul must have labored at tent-making at Ephesus, as well as at Corinth and in Macedonia.

Support the weak:—i.e., give the weak in the faith no opportunity of thinking that the Gospel was a means of gain to its preachers.

The words of the Lord Jesus. This saying is not recorded by either of the Evangelists. Doubtless, many such sentences of our Lord were well known amongst the Christians.

Paul leaves Miletus; sails by way of Cos, Rhodes, Patara, and Tyre to Ptolemais;—thence he proceeds to Cæsarea and Jerusalem.

“And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto *Coos*, and the day following unto Rhodes, and from thence unto *Patara*; and finding a ship sailing over unto Phenicia, we went aboard, and set forth.

Now when we had *discovered* Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre; for there the ship was to unlade her burden. And finding disciples, we tarried there seven days: *who said to Paul through the Spirit, that he should not go up to Jerusalem.*

And when we had accomplished those days, we departed and went our way, and they all brought us on our way, with wives and children, till we were out of the city; and we kneeled down on the shore, and prayed. And when we had taken our leave one of another, we took ship; and they returned home again.

And when we had finished our course from Tyre, we came to *Ptolemais*, and saluted the brethren, and abode with them one day. And the next day *we that were of Paul's company* departed, and came unto Cæsarea; and we entered into the house of Philip the evangelist, which was one of *the seven*; and abode with him. And the same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judæa a certain prophet, named *Agabus*. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the *Gentiles*. And when we heard these things, both we, and

they of that place, besought him not to go up to Jerusalem. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

And after those days we took up our *carriages*, and went up to Jerusalem. There went with us also certain of the disciples of Cæsarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge."

NOTES.

Coos,—or *Cos*:—now called Stanco,—a small island on the coast of Caria.

Patara:—possessed a celebrated temple and oracle of Apollo.

Discovered = sighted.

Who said, &c. They were not instructed by the *Holy Ghost* to deter Paul from going to Jerusalem; but the sufferings awaiting him being revealed to them, their affection for him urged them to dissuade him thence.

Ptolemais:—the modern *Acco*, or *Acre*.

We that were of Paul's company. The only persons who we are certain accompanied Paul from Acre to Jerusalem were Luke, Trophimus, and Aristarchus. Timothy probably returned to Ephesus with the elders.

The seven:—i.e., the seven deacons.

Agabus:—had formerly, at Antioch, predicted a great famine throughout all the world.

Gentiles:—the Romans.

Carriages = baggage.

At Jerusalem Paul takes a vow upon himself; is attacked and dragged from the Temple by the Jews; is rescued by the Captain of the Roman garrison, who allows him to speak to the People.

"And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and all the *elders* were present. And when he had saluted them, he declared particularly what

things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. *What is it, therefore?* the multitude must needs come together: for they will hear that thou art come. Do therefore this that we say to thee: We have four men which have a *vow* on them; them take, and purify thyself with them, and *be at charges with them*, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

Then Paul took the men, and the next day purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

And when *the seven days* were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. (For they had seen before with him in the city of Trophimus an Ephesian, whom they supposed that Paul had brought into the temple). And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple; and forthwith *the doors were shut*.

And as they went about to kill him, tidings came unto the *chief captain of the band*, that all Jerusalem was in an uproar. Who immediately took soldiers and centurions, and ran down unto them; and when they saw the chief captain and the soldiers, they left *beating* of Paul. Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he

was, and what he had done. And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. For the multitude of the people followed after, crying, Away with him. And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? Art not thou *that Egyptian*, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were *murderers*? But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city; and, I beseech thee, suffer me to speak unto the people. And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people."

NOTES.

Elders:—presbyters of the congregations at Jerusalem, and in the neighbourhood.

What is it = what is to be done?

A vow:—the Nazarite vow. The Nazarites were so from birth, (as Samson and John the Baptist), or temporarily, the least period of separation being thirty days. During this time they must not—

1. Drink wine or strong drink.
2. Shave the head.
3. Touch a corpse.

At the expiration of the vow they must offer two lambs, one ram, a bushel of unleavened bread, and a meat and drink offering.

Sometimes Nazarites were too poor to afford the offerings, and it was reckoned highly meritorious to bear the expense for them, while any one so doing was looked upon as a party to the vow. This was what was suggested to Paul, as by doing it he showed his respect for the Ceremonial Law.

Be at charges with them:—i.e., bear the expense of their offerings.

The seven days:—the seven days that were kept holy before Pentecost.

Asia:—proconsular Asia.

The temple:—i.e., the Inner Court, which Gentiles might not enter.

The doors were shut. They shut the gate of the Inner Court, that Paul might not take refuge at the altar, and thus secure a regular trial.

*The chief captain of the band:—*the tribune of the cohort which formed the garrison of Jerusalem. He and his troops were stationed in the castle of Antonia, on the north-west of the Temple, with the Outer Court of which it was connected. During the Jewish festivals troops were always kept ready in the castle to put down the tumults that constantly arose at those seasons.

Beating. Had Paul brought Trophimus into the Inner Court, he would have been liable to instant execution by "stripes without measure," and without a trial.

That Egyptian. Josephus gives two accounts of this man, (whose name, however, he does not mention), which, being reconciled, afford the following information:—An Egyptian impostor collected a number of sicarii (assassins), and other desperadoes, and marched to the Mount of Olives, where he allured crowds of followers from Jerusalem, until he mustered thirty thousand men. He promised that the walls of Jerusalem should fall at his bidding. Felix attacked him, slew about four hundred, took two hundred prisoners, and dispersed his followers, with the exception of a few (the four thousand mentioned by Luke), who escaped with the Egyptian into the desert.

*Murderers = sicarii:—*so named from the *sica*, a short, crooked sword worn by them.

Paul's Speech to the Multitude.

"And when there was made a great silence, he spake unto them in the *Hebrew* tongue, saying:—

Men, brethren and fathers, hear ye my defence which I make now unto you. (And when they heard that he spake in the *Hebrew* tongue to them, they kept the more silence; and he saith), I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. And I persecuted this way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear

me witness, and all *the estate of the elders*; from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. And it came to pass, that, as I made my journey, and was come nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. And it came to pass, that, *when I was come again to Jerusalem*, even while I prayed in the temple, *I was in a trance*; and saw him, saying unto me, Make haste, and *get thee quickly out of Jerusalem*; for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee; and when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And he said unto me, Depart; for I will send thee far hence unto the Gentiles.

And they gave him audience unto *this word*, and then lifted up their voices, and said, Away with such a fellow from the earth; for it is not fit that he should live. And as they cried out, and *cast off their clothes*, and threw dust

into the air, the chief captain commanded him to be brought into the castle, and *bade that he should be examined by scourging*; that he might know wherefore they cried so against him. And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? When the centurion heard that, he went and told the chief captain, saying, Take heed what thou doest; for this man is a Roman. Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born. Then straightway they departed from him which should have *examined* him; and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him."

NOTES.

Hebrew:—Syro-Chaldaic.

The estate of the elders:—the Sanhedrim.

When I was come, &c.:—three years after his conversion.

I was in a trance. It is supposed that it was at this time Paul received the miraculous revelation related by him in 2 Cor., when he was "caught up to the third heaven."

Get thee quickly, &c. From Gal. we learn, that Paul stayed only fifteen days at Jerusalem.

This word:—that the Gentiles were to be received into the Messiah's kingdom.

Cast off their clothes:—ready to stone him.

Bade, &c. Claudius Lysias had not understood Paul's speech, but concluded that he must be guilty of some great crime, from the disturbance the people made.

Examined = *tortured*.

Paul before the Sanhedrim; the Sadducees and Pharisees are divided; Paul is again in danger, but Lysias rescues him; he is encouraged by the Lord Jesus.

"On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set

him before them. And Paul, earnestly beholding the council, said:—

Men, brethren, I have lived in all good conscience before God until this day. And the high priest *Ananias* commanded them that stood by him to smite him on the mouth. Then Paul said unto him, God shall smite thee, thou whited wall; for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest? Then said Paul, *I wist not*, brethren, that he was the high priest; for it is written, Thou shalt not speak evil of the ruler of thy people. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee; of *the hope and resurrection* of the dead I am called in question.

And when he had so said, there arose a dissension between the Pharisees and the Sadducees; and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel, nor *spirit*; but the Pharisees confess both. And there arose a great cry; and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man; but if a spirit or an angel hath spoken to him, *let us not fight against God*. And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

And the night following the Lord stood by him, and said, Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."

NOTES.

Brought down:—from the castle of Antonia to the council-hall of the Sanhedrim.

Ananias:—became high-priest, A.D. 47,—was deposed by Herod Agrippa II.,—and was slain by *sicarii* at the commencement of the Jewish war. Thus Paul's prediction, "God shall smite thee," was fulfilled.

I wist not = *I did not consider*. Paul could not have been ignorant who Ananias was: he means that he had spoken hastily.

It is written:—in Exodus, “Thou shalt not revile the gods, nor curse the ruler of thy people.”

The hope and resurrection = the hope of the resurrection. He was on trial for preaching Christianity, which was founded on the resurrection.

Spirit:—of man, after death.

Let us not fight, &c. These words are much like those of Gamaliel, when the Apostles were brought before the council.

More than forty Jews conspire to kill Paul;
his sister's son reveals the plot to Lysias,
who sends Paul to Felix at Cæsarea.

“And when it was day, certain of the Jews banded together, and *bound themselves under a curse*, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy. And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. Now, therefore, ye with the council signify to the chief captain that he bring him *down* unto you to-morrow, as though ye would inquire something more perfectly concerning him; and we, or ever he come near, are ready to kill him. And when *Paul's sister's son* heard of their lying in wait, he went and entered into the castle, and told Paul. Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain, for he hath a certain thing to tell him. So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee. Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me? And he said, The Jews have agreed to desire thee that thou wouldst bring down Paul to-morrow into the council, as though they would enquire somewhat of him more perfectly. But do not thou yield unto them; for there lie in wait for him more than forty men, which have bound themselves with an oath, that they will neither *eat nor drink till they have killed him: and now are they*

ready, looking for a *promise* from thee. So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me.

And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the *third hour* of the night; and provide them beasts, that they may set Paul on, and bring him safe unto *Felix* the governor. And he wrote a letter after this manner:—Claudius Lysias unto the most excellent governor Felix sendeth greeting. This man was taken of the Jews, and *should have been killed* of them; then came I with an army, and rescued him, *having understood that he was a Roman*. And when I would have known the cause wherefore they accused him, I brought him forth into their council; whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what they had against him. Farewell. Then the soldiers, as it was commanded them, took Paul, and brought him by night to *Antipatris*. On the morrow they left the horsemen to go with him, and returned to the castle; who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him. And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia: I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's *judgment hall*."

NOTES.

Bound themselves, &c.,—should be, *anathematized themselves*:—the Jews commonly bound themselves by fearful oaths to commit crimes, and, if they failed, could get a release from their vow from the rabbins.

Down:—to the high priest's house, away from the garrison.

Paul's sister's son. This is the only mention in the New Testament of these individuals.

A promise:—i.e., to send Paul to the Council.

Third hour:—9 p.m.

Felix:—Antonius Felix,—originally a freedman of Claudius; appointed Procurator of Judæa, A.D. 52; a cruel and licentious man; induced Drusilla, daughter of Agrippa I., to leave her husband, Azizus, and live with him.

Governor = procurator.

Should have been killed:—i. e., was on the point of being killed.

Having understood, &c. This crafty lie leaves no doubt as to the authenticity of the letter.

Antipatris:—so called by Herod the Great in memory of his father Antipater,—26 miles from Jerusalem, on the road to Cæsarea.

Judgment hall = *prætorium*, or *palace*. It was built by Herod the Great, and was now the residence of the procurator: the prison would be in its precincts.

PAUL AT CÆSAREA.—A.D. 56–58.

Paul is twice brought before Felix, and each time remanded.

“And after five days Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul. And when he was called forth, Tertullus began to accuse him, saying, Seeing that *by thee we enjoy great quietness*, and that very worthy deeds are done unto this nation by thy *providence*, we accept it always, and in all places, most noble Felix, with all thankfulness. Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes; who also hath gone about to profane the temple; whom we took, and would have judged according to our law. But the chief captain Lysias came upon us, and with great violence took him away out of our hands, commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all

these things, whereof we accuse him. And the Jews also assented, saying that these things were so.

Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself; because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city; neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And *herein* do I exercise myself, to have always a conscience void of offence toward God, and toward men. Now after many years I came to bring alms to my nation, and offerings. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. Who ought to have been here before thee, and object, if they had ought against me. Or else let these same here say, if they have found any evil doing in me, while I stood before the council, except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

And when Felix heard these things, *having more perfect knowledge of that way*, he *deferred them*, and said, *When Lysias the chief captain shall come down*, I will know the uttermost of your matter. And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

And after certain days, when Felix came with his wife *Drusilla*, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, *temperance*, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. He *hoped also that money should have been given him* of Paul, that

he might loose him ; wherefore he sent for him the oftener, and communed with him."

NOTES.

After five days:—reckoning from Paul's arrival at Cæsarea.

Elders:—members of the Sanhedrim.

A certain orator. The Jews, not knowing Latin, and being ignorant of Roman forms of law, were in the habit of engaging advocates to represent their causes before the Roman magistrates.

By thee, &c. Felix had put down seditions caused by his own misgovernment, and repressed assassins whom he himself had hired. He hence took the name of *Pacifier of the Province*.

Providence = foresight.

The world:—the Roman Empire.

With great violence. This was untrue, no such force being mentioned by Luke.

Whom:—refers to Lysias.

Herein = on this account.

Having more perfect, &c. His wife being a Jewess, and there being a church at Cæsarea to which Cornelius and other Romans belonged, Felix would have sufficient acquaintance with the doctrines and practice of the Christians to be aware that they were not seditious, and that, consequently, the charges against Paul were false.

Deferred them. The original is a law term, indicating that he acquitted Paul. Avarice, however, and fear of offending the Jews, induced him still to retain Paul in custody.

When Lysias shall come. Luke does not tell us whether Lysias did come.

Drusilla:—daughter of Herod Agrippa I., and wife of Azizus, king of Emesa, whom she deserted for Felix. She and her son by Felix were killed in an eruption of Vesuvius.

Temperance. Felix was eminently debauched.

Hoped that money, &c. He thought Paul would apply the funds he had collected for the relief of the poor, to obtain his release.

Festus succeeds Felix; Paul is tried before him, and appeals to Cæsar.

"But after *two years* Porcius Festus came into Felix' room; and Felix, willing to shew the Jews a pleasure, left Paul bound. Now when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem. Then *the high priest* and the chief of the Jews informed him against Paul, and besought him, and desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him. But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly thither. Let them therefore, said he, which among you are *able*, go down with me, and accuse this man, if there be any wickedness in him.

And when he had tarried among them *more than ten days*, he went down unto Cæsarea; and the next day sitting on the judgment seat commanded Paul to be brought. And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all. But Festus, willing to do the Jews a pleasure, answered Paul, and said, *Wilt thou go up to Jerusalem, and there be judged of these things before me?* Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged; to the Jews have I done no wrong, as *thou very well knowest*. For if I be an offender, or have committed any thing worthy of death, I refuse not to die; but if there be none of these things whereof these accuse me, no man may deliver me unto them. *I appeal unto Cæsar*. Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go."

NOTES.

Two years. During this time, doubtless, Luke wrote his Gospel, under Paul's supervision.

Festus:—an able and equitable ruler,—died two years after entering upon his office.

Came into Felix' room. Felix was deposed in consequence of complaints against him by the Jews, for cruelty

and injustice. He was not condemned, owing to the influence of his brother Pallas.

The high priest:—Ismael, who succeeded Ananias.

Able = authorized (to prosecute Paul).

More than ten days,—should be, *no more than eight or ten days*. He probably went up to the Feast of Tabernacles, and remained the week it lasted.

Wilt thou go, &c. The procurator held a court at Jerusalem, as well as at Cæsarea; he seems to have thought that in a trial in that city some evidence of Paul's guilt might be obtained, since the alleged sedition was stated to have occurred there.

Thou very well knowest. Festus must have been satisfied with Paul's defence, and knew also that Felix had acquitted him.

I appeal unto Cæsar. This right of appeal by Roman citizens arose from the Valerian, Porcian, and Sempronian laws. Any Roman citizen could appeal to the people against a magistrate's sentence of scourging or death. The appeal was afterwards transferred to the emperors. When the appeal was made, the governor was bound to grant it, unless in the case of certain heinous offences. Paul made this appeal, doubtless, under the influence of the Holy Spirit, thus ensuring his "seeing Rome."

Cæsar:—Nero.

The council:—assessors, chosen by the Roman magistrates to aid them in hearing and deciding causes.

Agrippa and Bernice come to Cæsarea; Paul is brought before Agrippa and Festus; his Speech and its result; Festus and Agrippa confer, and declare his innocence.

"And after certain days king *Agrippa* and *Bernice* came unto Cæsarea to salute *Festus*. And when they had been there many days, Festus declared *Paul's cause* unto the king, saying, There is a certain man left in bonds by Felix; about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him. To whom I answered, It is not the manner of the Romans to deliver any man to die, be-

fore that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him. Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth. Against whom, when the accusers stood up, they brought none accusation of such things as I supposed; but had certain questions against him of their own *superstition*, and of one Jesus, which was dead, whom Paul affirmed to be alive. And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters. But when Paul had appealed to be reserved unto the hearing of *Augustus*, I commanded him to be kept till I might send him to Cæsar. Then Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the *chief captains*, and principal men of the city, at Festus' commandment Paul was brought forth. And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him. Then Agrippa said unto Paul, Thou art permitted to speak for thyself.

Then Paul stretched forth the hand, and answered for himself: I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews; especially *because I know thee to be expert in all customs and questions which are among the Jews*; wherefore I beseech thee to hear me patiently. My manner of life from my youth, which was at the first among mine own nation at Jerusalem,

know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. And now I stand and am judged for the *hope of the promise* made of God unto our fathers: unto which promise our twelve tribes, *instantly* serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem; and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, *I gave my voice* against them. And I punished them oft in every synagogue, and *compelled* them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. Whereupon as I went to Damascus with authority and commission from the chief priests, at midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. *But rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.* Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision; but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great,

saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be *the first that should rise from the dead*, and should shew light unto the people, and to the Gentiles. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But he said, I am not mad, most noble Festus; but speak forth the words of truth and *soberness*. For the king knoweth of these things, before whom also I speak freely; for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these *bonds*.

And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them; and when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar."

NOTES.

Agrippa:—Agrippa II.,—son of Agrippa I. At his father's death he was considered too young to succeed him, and, accordingly, a procurator was appointed to govern the kingdom, while the superintendence of the Temple and the appointment of high priest were conferred on Herod, king of Chalcis, the brother of Agrippa I. On his death, the sovereignty of Chalcis, with the ecclesiastical authority, was given to Agrippa II.; soon afterwards Claudius granted him the tetrachies formerly governed by Philip and Lysanias. He was pompous and debauched, and died at Rome in the reign of Trajan.

Bernice, (or *Berenice*):—sister of Agrippa II., and widow of her uncle Herod of Chalcis; was now living as wife with her own brother; afterwards married Ptolemon, king of Pontus and Cilicia, but returned to her brother. She was, later, connected with Vespasian and Titus.

To salute Festus:—i.e., to congratulate him on his *accession*.

Declared Paul's cause:—because Agrippa was superintendent of the Temple, which the Jews accused Paul of profaning.

Superstition = “peculiar religious system.”

Augustus = venerable. The title was not peculiar to Octavianus, who first bore it, but was applied to all the emperors.

Chief captains:—tribunes of cohorts.

Because I know thee, &c. Agrippa I. had caused his son to be well instructed in the Jewish religion; he had also been six years superintendent of the Temple.

Religion = manner, service,—the outward part of religion. The word occurs in only one other place, the First Epistle of James,—“Pure religion and undefiled,” &c.

The hope of the promise:—the coming of the Messiah.

Instantly = earnestly.

Name = person and religion.

I gave my voice = voted; hence Paul was, probably, a member of the Sanhedrim. It would seem that the Jews were now, though they had not been at the time of Christ's crucifixion, allowed by the Romans to inflict death for offences against religion.

Compelled = endeavoured to compel.

But rise, &c. Paul here incorporates what our Lord said to him on the way, and afterwards at Damascus.

The first, &c. Others had been raised from the dead before Christ, but he was the first to “rise to the life immortal.”

Soberness = sanity.

Bonds:—the chains which had bound Paul to the Roman soldiers, and which remained on his arms.

DIFFERENCES IN THE THREE ACCOUNTS OF SAUL'S CONVERSION.

1. *Luke's narrative.* The only circumstance peculiar to this account is, that Saul was blind, and did not eat or drink for three days after his conversion.
2. *Paul's account in his speech at Jerusalem.* The only point peculiar is that the voice replied to his query,—“I am Jesus of Nazareth,” &c.

Paul states in this version that those who were with him saw the light, but heard not the voice;—

while Luke states that they heard the voice, but saw no man.

There is here no contradiction:—they *heard* a sound of a voice, *but did not understand* what was said.

3. *Paul's account in his speech before Festus and Agrippa.*

Points peculiar:—

(1). All his companions fell to the ground.

(2). The voice spoke to him *in Hebrew*.

Paul, in this version, blends the commission given to him afterwards with what was said to him at his conversion, making both appear to have been uttered on this occasion. He also carries the narrative only as far as Christ's speech to him, saying nothing of his entering Damascus, and being visited by Ananias.

Paul's Voyage to Rome. A.D. 58–59.

“And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. And entering into a ship of *Adramyttium*, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. And when we had launched from thence, we sailed *under Cyprus*, because the winds were contrary. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the centurion found a ship of *Alexandria* sailing into Italy; and he put us therein. And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; and hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea. Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, and said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. Nevertheless the centurion believed the

master and the owner of the ship, more than those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to *Phenice*, and there to winter; which is an haven of Crete, and lieth toward the south-west and north-west. And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. But not long after there arose against it a tempestuous wind, called *Euroclydon*. And when the ship was caught, and could not bear up in the wind, we let her drive. And running under a certain island which is called *Clauda*, we had much work to come by the boat; which when they had taken up, they used helps, *undergirding* the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. And we being exceedingly tossed with a tempest, the next day they lightened the ship; and the third day we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. But after long abstinence Paul stood forth in the midst of them, and said, *Sirs*, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar; and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island. But when the fourteenth night was come, as we were driven up and down in *Adria*, about midnight the shipmen deemed that they drew near to some country; and sounded, and found it twenty fathoms; and when they had gone a little further, they sounded again, and found it fifteen fathoms. Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, Paul

said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let her fall off. And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take some meat; for this is for your health; for there shall not an hair fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken it, he began to eat. Then were they all of good cheer, and they also took some meat. And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. And when it was day, *they knew not the land*; but they discovered *a certain creek with a shore*, into the which they were minded, if it were possible, to thrust in the ship. And when they had *taken up* the anchors, they committed themselves unto the sea, and *loosed the rudder bands*, and hoised up the mainsail to the wind, and made toward shore. And falling into a place where two seas met, they ran the ship aground; and *the forepart stuck fast*, and remained unmoveable, but the hinder part was broken with the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land; and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

And when they were escaped, then *they knew* that the island was called *Melita*. And the *barbarous* people shewed us no little kindness; for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a *viper* out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and

felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly; but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. In the same quarters were possessions of the *chief man of the island*, whose name was Publius; who received us, and lodged us three days courteously. And it came to pass, that the father of Publius lay sick of a *fever and of a bloody flux*: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came, and were healed; who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose *sign* was *Castor and Pollux*. And landing at Syracuse, we tarried there three days. And from thence we fetched a compass, and came to Rhegium; and after one day the south wind blew, and we came the next day to *Puteoli*: where we found brethren, and were desired to tarry with them seven days; and so we went toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as *Aprii forum*, and *The three taverns*; whom when Paul saw, he thanked God, and took courage. And when we came to Rome, the centurion delivered the prisoners to the *captain of the guard*; but Paul was suffered to dwell by himself with a soldier that kept him."

NOTES.

When it was determined:—i.e., when the time of departure was settled.

We:—hence Luke, (with Aristarchus), accompanied Paul.

A centurion of Augustus' band:—probably one of the emperor's body-guard. These were chosen from the Prætorian guard, and held the rank of centurion; they had recently been named *Augustans* by Nero.

Adramyttium:—a port of Mysia. The vessel was going thither,—not to Rome, but the centurion expected to find on the way a ship that might take them there.

Entreated = treated.

Under Cyprus:—near the coast of Cyprus, between that island and Asia Minor.

The winds were contrary. It was now autumn, when violent N.W. winds prevail in the Archipelago; hence the ship was obliged to sail under the lee of Cyprus, instead of taking the open sea outside the island, as Paul's vessel did in his voyage from Miletus to Tyre.

A ship of Alexandria, &c. The grain-ships of Egypt were very large; it is supposed this one might be of 1200 tons burden.

In favourable weather vessels from Alexandria sailed to Italy outside Crete; when the winds were adverse, they sailed inside the island. The ship of the text was, evidently, pursuing the latter course, and seems to have been driven into Myra by stress of weather.

Scarce = with difficulty.

Not suffering us,—i.e., to proceed westward, as they intended. The wind was the Etesian, which blows from the N.W.

Fair Havens. Neither this port, nor Lasea, is mentioned by ancient authors; but the site is known. The plural "havens" is used, because there were two harbours adjacent.

Much time:—long enough to found a church, of which Titus was made bishop.

Sailing was now dangerous. Navigation ceased amongst the ancients from October to March, owing to the prevalence of storms, and the dark and rainy weather, which hid the sun and stars,—their only guides, in the absence of the compass.

The fast:—the great Fast of Expiation, or Day of Atonement, celebrated on Tisri 10th, (*the beginning of October*).

Master:—pilot.

Phenice:—Phœnix, a port on the S.W. of Crete.

It:—i.e., the island.

Euroclydon,—signifies a wind that raises huge waves. It was one of those N.E. winds called *Levanter*. A south wind in the Mediterranean frequently changes very suddenly to the north.

Clauda,—now Gozzo.

The boat:—had been towed behind by a rope.

Undergirding:—by winding ropes or chains horizontally round the hull from stem to stern.

The quicksands:—the Greater and Lesser Syrtis off the African coast,—described by Sallust, in the *Jugurtha*.

Adria:—the Adriatic. The name was formerly applied to all the Mediterranean lying between Greece, Italy, and Africa.

Deemed. They, probably, heard the breakers.

Sounded. These soundings correspond with those taken since.

Out of the stern:—to keep the prow towards land.

They knew not the land:—because it was not near the harbour of Valetta, the only port of the island with which they would be acquainted.

A certain creek with a shore:—i.e., with a level shore. This description exactly accords with the modern St. Paul's Bay, which is regarded as the scene of the shipwreck.

Taken up:—should be, *cut off*.

Loosed the rudder-bands. Ancient ships were steered by two paddles at the stern, one on each quarter; when at anchor, these were lifted out of the water, and secured by lashings, or *rudder-bands*.

The fore-part stuck fast. The bottom of St. Paul's Bay is of mud, covering strong clay.

They knew:—from the inhabitants.

Melita:—now *Malta*. Some think that it was Meleda an island in the Gulf of Venice.

Barbarous. The Greeks and Romans thus named all who did not speak their language. The Maltese were of Phœnician origin and language.

Viper. No venomous reptiles are now found in Malta, owing to the destruction of the woods, and extensive cultivation.

Felt no harm:—thus realizing Christ's promise, recorded by Mark,—“They shall take up serpents, and it shall not hurt them.”

Chief man of the island:—deputy of the prætor of Sicily, to which province it belonged.

Fever and bloody flux,—seems to have been a complication of jaundice and dysentery. The technical language is a proof of Luke's medical education.

Sign:—probably the figure-head.

Castor and Pollux:—twin sons of Jupiter and Leda, and tutelary deities of mariners. The Constellation *Gemini*, named in their honour, is visible only in fine weather.

Puteoli:—celebrated for its baths and springs. Ships from the East usually landed their cargoes for Rome there, as there was no safe harbour further on.

Appii Forum:—so named from Appian Claudius, who constructed the Appian Way.

Three Taverns:—so called from being at first a mere baiting-place.

The captain of the guard. The captain of the Prætorian guard at this time was Burrhus, a man of lofty character. He was poisoned, about ten months after, by Nero's orders, for opposing Octavia's divorce.

EPILOGUE OF PAUL'S VOYAGE TO ROME. A.D. 58-59.

Cæsarea—Sidon—inside Cyprus—Myra—Cnidus—Crete, (Fair Havens)—Melita—Puteoli—Appii Forum—Three Taverns—Rome.

Paul has two Interviews with the Jews at Rome; lives in a hired house.

"And it came to pass, that after three days Paul called the chief of the Jews together; and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. Who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you; because that for the hope of Israel I am bound with this chain. And they said unto him, *We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.* But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that every where it is spoken against.

And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the pro-

phets, from morning till evening. And some believed the things which were spoken, and some believed not. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, *saying*, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive; for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. And when he had said these words, the Jews departed, and had great reasoning among themselves.

And Paul dwelt *two* whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

NOTES.

The chief of the Jews. Claudius had banished the Jews; they returned in Nero's first year, but the edict of banishment was not repealed.

We neither received, &c. The Jews would not send Paul's accusers from Jerusalem, until called upon to do so by the imperial mandate.

Saying. The passage reads thus in Isaiah:—

"And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."

Christ quotes this passage in the same sense. The spiritual blindness of the Jews being wilful, God gave them up, like Pharaoh, to "hardness of heart," and consequent destruction.

Two years:—from his arrival at Rome.

The Acts of the Apostles ends here; but we gather from his Epistles the following particulars of Paul's First Imprisonment at Rome, and his after career :—

During his two years' imprisonment he had for companions Aristarchus, John Mark, Jesus called Justus, Epaphras, Luke, and Demas (who afterwards forsook him).

He converted Onesimus, and received aid from Philippi.

He wrote the Epistles to the Ephesians, Colossians, Philemon, and the Philippians, in which are the following mentions of himself :—

Ephes. I Paul, the prisoner of Jesus Christ. I am an ambassador in bonds.

Phil. My bonds in Christ are manifest in all the palace.
I trust in the Lord that I also myself shall come shortly.

Philem. Prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

After two years' imprisonment at Rome, Paul seems to have been released, and to have started in company with Timothy and Titus for his

FOURTH APOSTOLIC JOURNEY.

He visited Crete (where he left Titus as bishop),—Colossæ,—Ephesus (leaving Timothy over the church there);—passed through Troas to Macedonia, where he wrote the First Epistle to Timothy, and that to Titus;—was joined at Nicopolis by Titus, and proceeded thence to Corinth and Ephesus.

He afterwards (we know not how, where, or when), was again arrested, and imprisoned at Rome.

During his Second Imprisonment he had with him Titus, Tychicus, Crescens, and Luke, who was at last his only companion, until Timothy, (with John Mark), came at his request, (and was imprisoned, but afterwards set at liberty).

He wrote, during this period, II. Timothy and Hebrews, (if he *was* its author).

Tradition says, that before his Second Imprisonment he travelled into Spain, and even as far West as Britain; but this seems utterly without foundation.

Clemens and Eusebius say he was beheaded at Rome *under Nero*.

EPITOME OF PAUL'S THREE APOSTOLIC
JOURNEYS.

I.

STARTING FROM ANTIOCH (in Syria), AND ENDING THERE,
A. D. 43-45.

Syria. Antioch—Seleucia—Cyprus.

Asia Minor. Perga—Antioch (in Pisidia)—Iconium—
Lystra—Derbe—Lystra—Iconium—Antioch (in P.)—Pi-
sidia—Perga—Attalia (in Pamphilia).

Syria. Antioch.

II.

STARTING FROM ANTIOCH (in S.), AND RETURNING THERE,
A. D. 49-52.

Syria. Antioch.

Asia Minor. Cilicia—Derbe and Lystra—Phrygia—
Galatia—Troas (in Mysia).

FIRST EUROPEAN JOURNEY.

Samothrace.

Macedonia, or Northern Greece. Neapolis—Philippi—
Thessalonica—Berea.

Achaia, or Southern Greece. Athens—Corinth.

Asia Minor. Ephesus.

Syria. Cæsarea (on coast)—Jerusalem—Antioch.

III.

STARTING FROM ANTIOCH, AND ENDING ABRUPTLY BY
PAUL'S APPREHENSION AT JERUSALEM, A. D. 52-56.

Syria. Antioch.

Asia Minor. Galatia—Phrygia—Ephesus.

SECOND EUROPEAN JOURNEY.

Macedonia.

Illyricum.

Achaia. Corinth.

Macedonia. Philippi.

Asia Minor. Troas—Assos—Mitylene—Chios—Samos
—Trogylum—Miletus—Coos—Rhodes—Patara.

Syria. Tyre—Ptolemais—Cæsarea, (on coast)—
Jerusalem.

IMPORTANT DATES. A. D.

Pentecost	30.
Deacons appointed	}
Martyrdom of Stephen	
Conversion of Saul	
Call of Cornelius	41.
Herod kills James	}
Herod's Death	
Council at Jerusalem	48.
Paul's First Imprisonment at Rome.....	59-61.
Paul martyred	66.

FINIS.

PHILIPS' EDUCATIONAL CATALOGUE.

ATLASES.

Philips' Comprehensive School Atlas

Of Ancient and Modern Geography, comprising Thirty-five Modern and Five Ancient Maps, constructed from the latest and best Authorities. The Maps carefully printed in colors. Edited by W. Hughes, F.R.G.S. Accompanied by a Consulting Index, carefully compiled.—Imperial 8vo., strongly bound in cloth, 10s. 6d.

Philips' Select School Atlas,

Comprising Twenty-four authentic Maps of the Principal Countries of the World. The Maps carefully printed in colors. Edited by William Hughes, F.R.G.S. With a copious Consulting Index.—Imperial 8vo., strongly bound in cloth, 7s. 6d.

Philips' Introductory School Atlas,

Comprising Eighteen Maps of the Principal Countries of the World, clearly engraved and carefully printed in colors. Edited by W. Hughes, F.R.G.S. Accompanied by a Consulting Index.—Imperial 8vo., bound in cloth, 5s.

This Atlas is an abridgment of Phillips' "Comprehensive School Atlas," and is intended for the use of Junior Geographical Classes.

Philips' Atlas for Beginners,

Comprising Twenty-four Maps of the Principal Countries of the World, constructed from the best authorities and engraved in the best style. New and improved edition. Edited by W. Hughes, F.R.G.S. The Maps beautifully printed in colors.—Crown quarto, strongly bound in cloth, 2s. 6d.

This favourite Atlas, which is in use in most of the Principal Schools in Great Britain and the Colonies, contains all the Maps that are required by a Junior Class of Learners, and may be used conjointly with any Elementary Book on Geography. It is, however, more especially designed as a Companion to Hughes's "Elementary Class-book of Modern Geography," every name contained in which work will be found in the Maps comprising this Atlas.

GEORGE PHILIP AND SON, PUBLISHERS,

Philips' Student's Atlas of Modern Geography,

Comprising Eighteen Maps, constructed from the most recent Authorities, and carefully printed in colors.—Imperial quarto, bound in cloth, 3s. 6d.

Philips' Young Scholar's Atlas

Of Modern Geography, containing Twelve Large Imperial Quarto Maps, printed in colors, intended as a First Class-Book for Young Learners.—Cloth, lettered, 2s. 6d.

Philips' First School Atlas,

Comprising Ten Maps, selected from the "Atlas for Beginners," consisting of the World (in Hemispheres,) the Continental Divisions of the Globe, (Europe, &c.,) England, Scotland, Ireland, and Palestine.—Crown quarto, with illustrated cover, 6d. plain, or with the Maps colored, 1s.

Philips' National School Atlas,

Consisting of Ten Maps, the same that are contained in the last-mentioned work. Its distinctive title is adopted with a view to its use in popular Schools, established for the purpose of strictly elementary education.—Crown quarto, bound in cloth, 8d. plain, or with the Maps colored, 1s. 2d.

Philips' Shilling Atlas of Modern Geography,

Containing Nine Imperial Quarto Maps, clearly engraved, and constructed from the most recent Authorities.—Imperial quarto, in illustrated cover, 1s.

Philips' Initiatory Atlas for Young Learners,

Containing Twelve Maps, constructed from the best authorities, and clearly and accurately engraved. Size—Imperial 16mo.—Illustrated cover, plain Maps, 3d.; colored, 6d.; or bound in cloth, limp, 8d.—A superior edition, printed on thick paper, with the Maps guarded and strongly bound in cloth, 1s.

Philips' School Atlas of Australia,

Comprising Maps of the separate Colonies, including a General Map of Australia, and Maps of New Zealand and Tasmania, constructed and engraved by John Bartholomew, F.R.G.S. The Maps carefully printed in colors.—Crown quarto, bound in cloth, 2s.

32, FLEET STREET, LONDON; AND LIVERPOOL.

Philips' School Atlas of Physical Geography,

Comprising a Series of Maps and Diagrams Illustrating the Natural Features, Climates, Various Productions, and Chief Natural Phenomena of the Globe. Edited by Wm. Hughes, F.R.G.S.—Imperial 8vo., strongly bound in cloth, 10s. 6d.

. This Atlas is intended as a companion volume to Hughes's "Class-Book of Physical Geography."

Philips' Physical Atlas for Beginners,

Comprising Twelve Maps, constructed by W. Hughes, F.R.G.S., and adapted for use in Elementary Classes. The Maps very clearly engraved and beautifully printed in colors.—Crown quarto, strongly bound in cloth, 2s. 6d.

. This Atlas is intended to accompany "Philips' Elementary Class-Book of Physical Geography."

Hughes's Training-School Atlas,

A series of Maps illustrating the Physical Geography of the great Divisions of the Globe. The Maps carefully printed in colors. New and enlarged edition. By William Hughes, F.R.G.S., author of a "Class-Book of Physical Geography," &c., &c.—Medium folio, cloth, lettered, 15s.

The Training-School Atlas is a work altogether distinct in character from any of those previously described. It consists of a series of Maps (sixteen in number) designed to illustrate, on a scale of large size, and in a strictly clear and methodical manner, the leading features in the Physical Geography—1st, of the World at large; 2ndly, of the Great Divisions of the Globe (Europe, &c.); 3rdly, of the British Islands; and lastly, of the Holy Land. The political divisions of the earth at the present time are embodied upon the information thus afforded, but in such a manner as not to interfere with its clear and distinct exposition.

Philips' School Atlas of Scripture Geography,

A series of Twelve Maps, constructed by Wm. Hughes, F.R.G.S., and engraved in the best style. The Maps carefully printed in colors, and accompanied by a complete Consulting Index.—Crown quarto, strongly bound in cloth, 2s. 6d.

Philips' Smaller Scripture Atlas,

Containing Twelve Maps, constructed by W. Hughes, F.R.G.S. The Maps beautifully printed in colors.—Imperial 16mo; Illustrated cover, 6d. A superior edition, cloth, lettered, 1s., or extra cloth, gilt edges, 1s. 6d.

GEORGE PHILIP AND SON, PUBLISHERS,

Philips' School Atlas of Classical Geography,

A series of Eighteen Maps, constructed by W. Hughes, F.R.G.S., and engraved in the first style of the art. The Maps printed in colors. A carefully compiled Consulting Index accompanies the work, in which is given the *modern* as well as the ancient names of places.—Medium quarto, bound in cloth, 5s.

Hughes's Atlas of Outline Maps,

With the Physical Features clearly and accurately delineated; consisting of Eastern Hemisphere, Western Hemisphere, Europe, Asia, Africa, North America, South America, Australia, The British Islands, England and Wales, Scotland, Ireland, Palestine. Size—21 inches by 17 inches.—Medium folio, bound in cloth, 7s. 6d.

Hughes's Atlas of Blank Projections,

Corresponding in size and scale with the "Outline Atlas." Medium folio, bound in cloth, 7s. 6d.

Philips' Atlas of Outline Maps,

For the use of Schools and for Private Tuition. Printed on fine Drawing Paper. Size—11 inches by 13 inches.—Three Series, each containing Thirteen Maps, in stiff cover, each 3s.

Philips' Atlas of Blank Projections,

Corresponding in size and scale with the "Atlas of Outline Maps." Three Series, each containing Thirteen Maps, in stiff cover, each 3s.

Philips' Outline Atlas for Beginners,

Constructed by J. Bartholomew, F.R.G.S., being Outlines of the Maps in Philips' "Atlas for Beginners"—Two Series, each containing Twelve Maps, stitched in neat cover, each 1s.

Philips' Blank Projections for Beginners,

Uniform in size and scale with the "Outline Atlas."—Two Series, each containing Twelve Maps, in neat cover, each 1s.

Philips' Initiatory Outline Atlas,

Comprising Twelve Maps:—The World, Europe, Asia, Africa, North America, South America, England, Scotland, Ireland, France, India, Palestine.—Demy 6to. In neat cover, 6d.

32, FLEET STREET, LONDON; AND LIVERPOOL.

EDUCATIONAL MAPS.

Philips' Series of Large School-room Maps,

With the Physical Features boldly and distinctly delineated, and the Political Boundaries carefully colored. Size—5 feet 3 inches by 4 feet 6 inches. Mounted on rollers and varnished. Constructed by William Hughes, F.R.G.S.

Price 16s. each.

The World in Hemispheres
Europe
Asia
Africa
North America
South America
Australia and New Zealand
New South Wales

LIST OF THE MAPS.

England and Wales
Scotland
Ireland
Palestine
India

Price 21s. each.

The World, on Mercator's
Projection
The British Islands

The Publishers were led to undertake this Series from a conviction of the inadequacy of any similar Maps, previously issued, to represent fairly the Geographical knowledge of the present day, and their consequent failure to supply the wants of the educational community.

A really good Map is a geographical document of the highest value. Its qualities as such cannot be too forcibly impressed on the mind of Teacher and Learner alike. It must be looked on, not as a mere thing of lines and colors, but as the embodiment of vital truths, affecting the condition of mankind in all ages. And it is only a really good Map—one in which the great features of natural Geography are brought prominently into view—that can justly be so regarded. The truths that are taught by the aid of such a Map, pointed out to the comprehension of the learner as embodied within it, and to be educed thence by diligent and appreciative study, will remain in after life as landmarks in the record of mental progress.

The Publishers of the present Series are content to rest their claims to notice upon their merits alone, and they confidently invite the inspection of teachers and all persons interested in education, who desire to possess a set of *really good Maps*.

Philips' Smaller Series of School-room Maps,

Size—3 feet by 2 feet 6 inches. Mounted on rollers and varnished, each 7s. 6d.

LIST OF THE MAPS.

Eastern Hemisphere
Western Hemisphere
Europe
Asia
Africa
North America
South America

Australia
England and Wales
Scotland
Ireland
Palestine
Wanderings of the Israelites

The above are reductions of the large series, constructed by William Hughes, F.R.G.S., and are designed for use in Private Schools and Families. They are clearly and distinctly engraved, and embody an amount of information not to be had in any similar series of Maps.

GEORGE PHILIP AND SON, PUBLISHERS,

Philips' Cabinet Series of Educational Maps,

Edited by William Hughes, F.R.G.S. Size—Imperial quarto.

LIST OF THE MAPS.

MODERN MAPS.

Price 1s. each.

- 1 & 2 Eastern and Western Hemispheres—Double Map
- 3 World, on Mercator's Projection—Double Map
- 7* England and Wales—Double Map
- 10* France—Double Map
- 39 United States—Double Map

Price 4d. each.

- 4 British Empire, at One View
- 5 Europe—General Map
- 6 The British Islands—(Political)
- 7 England and Wales
- 8 Scotland
- 9 Ireland
- 10 France, in Provinces
- 11 France in Departments
- 12 Belgium
- 13 Holland
- 14 Prussia
- 15 The former Kingdom of Poland
- 16 Sweden and Norway
- 17 Denmark
- 18 Russia in Europe
- 19 Minor States of Germany
- 20 Austrian Empire
- 21 Switzerland

* * Outlines or Blank Projections of any of the above Maps may be had, printed on drawing paper, price 3d. each, (except the Double Maps, which are charged 6d. each); they are well adapted for pupils preparing for the Oxford or Cambridge Middle-Class Examinations.

- 22 Spain and Portugal
- 23 Italy
- 24 Turkey in Europe, and Greece
- 25 Asia—General Map
- 26 Turkey in Asia
- 27 Russia in Asia, and Transcaucasia
- 28 Persia, with Afghanistan, &c.
- 29 India
- 30 The Empires of China and Japan
- 31 Australia and New Zealand
- 32 New South Wales, Victoria, &c.
- 33 East Indian Archipelago
- 34 New Zealand
- 35 Africa—General Map
- 36 Egypt, Arabia Petrea, &c.
- 37 Northern and Southern Africa
- 38 North America
- 39 United States
- 40 Canada
- 41 Mexico and Yucatan
- 42 West Indies, and Central America
- 43 South America

ANCIENT MAPS.

Price 6d. each.

- 44 Palestine
- 45 World, as known to the Ancients
- 46 Roman Empire—Western half
- 47 Roman Empire—Eastern half
- 48 Greece, and the Isles of the *Ægean*

Philips' Series of Maps for Beginners,

Crown quarto, carefully printed in colors. On sheet, or folded in neat cover, each 1d.

LIST OF THE MAPS.

- 1 The World, in Hemispheres
- 2 Europe
- 3 England
- 4 Scotland
- 5 Ireland
- 6 France and Switzerland
- 7 Holland and Belgium
- 8 Prussia and Germany
- 9 Sweden, Norway, and Denmark
- 10 Russia in Europe
- 11 Austria
- 12 Italy
- 13 Turkey in Europe, and Greece

- 14 Spain and Portugal
- 15 Asia
- 16 India and China
- 17 Palestine
- 18 Australia
- 19 New South Wales and Victoria
- 20 Africa
- 21 North America
- 22 United States
- 23 Canada
- 24 South America
- 25 British Isles
- 26 West Indies

* * Outlines or Blank Projections of any of the above Maps may be had, printed on drawing paper, price 1d. each

32, FLEET STREET, LONDON; AND LIVERPOOL.

Philips' Series of Large Sixpenny Maps,

Full Sheet Imperial, 22 by 27 inches, engraved in the best style,
with all the recent Discoveries,

In Sheets, full colored, each 6d.

The same Maps, printed on superfine paper and extra colored,
Each 1s.

LIST OF THE MAPS.

- | | |
|--|--|
| *1 The World, on Mercator's Projection | 41 Tartary |
| 2 Northern Hemisphere | 42 China |
| 3 Southern ditto | 43 Corea, and Islands of Japan |
| *4 Eastern ditto | *44 India—Northern Part |
| *5 Western ditto | *45 India—Southern Part |
| 6 North Horizontal ditto | 46 East India Islands |
| 7 South ditto | 47 Islands in the Pacific |
| *8 Europe—General Map | *48 Australia |
| *9 British Isles | 49 New South Wales and Van
Diemen's Land |
| *10 England | *50 New Zealand |
| *11 Scotland | *51 Africa—General Map |
| *12 Ireland | 52 America—General Map |
| 13 The Channel Islands, including Isle
of Man and Isle of Wight | 53 Chart of the Atlantic |
| 14 Chart of the Baltic Sea | 54 Atlantic Islands |
| *15 France, in Departments | *55 North America |
| 16 France, in Provinces | *56 Canada, Nova Scotia, New Brun-
swick, &c. |
| 17 Chart of the Mediterranean | *57 United States |
| *18 Spain and Portugal | 58 Central America and Mexico |
| *19 Switzerland | *59 West Indies |
| *20 Italy | 60 Islands of Bermuda, Bahama and
Cuba |
| 21 Milanese States | 61 Jamaica |
| 22 Tuscany and the States of the
Church | 62 St. Domingo and Virgin Isles |
| 23 Venetian States | 63 St. Christopher's, with Nevis and
St. Lucia |
| 24 Naples and Sicily | 64 Antigua, with Guadaloupe, &c. |
| *25 Turkey in Europe, and Greece | 65 Dominico, with Martinico, &c. |
| *26 Austria | 66 Barbadoes and St. Vincent |
| *27 Germany—Northern Part | 67 Trinidad, Grenada, Tobago, and
Curaçoa |
| *28 Germany—Southern Part | *68 South America |
| *29 Prussia | 69 Guiana and Brazil |
| 30 Belgium | 70 Peru, Chili, Bolivia, and La Plata |
| 31 Holland | 71 Chart of the Arctic Regions, with
all the Recent Discoveries |
| *32 Denmark | 72 Chart of the North-west Passage
between Asia and America |
| 33 Sweden and Norway | 73 Table of comparative Heights of
Mountains |
| 34 Russia in Europe | 74 Ditto Lengths of Rivers |
| *35 Asia—General Map | |
| 36 Russian Empire | |
| 37 Turkey in Asia | |
| *38 Palestine | |
| 39 Persia and Cabool | |
| 40 Arabia, Egypt, Abyssinia and Nubia | |

* These Maps can also be had, folded in neat cover, price 6d. each.

GEORGE PHILIP AND SON, PUBLISHERS,

Philips' Series of Penny and Twopenny Maps,

Size—Imperial quarto. Engraved in the best style. Plain Maps, 1d.; Colored Maps, 2d. each.

LIST OF THE MAPS.

- | | |
|--|-------------------------------------|
| 1 Western Hemisphere | 22 Spain and Portugal |
| 2 Eastern Hemisphere | 23 Italy |
| 3 World, on Mercator's Projection—
Double Map | 24 Turkey in Europe, and Greece |
| 4 Arctic Regions—Double Map | 25 Asia |
| 5 Europe | 26 Turkey in Asia |
| 6 British Isles | 27 Russia in Asia |
| 7 England and Wales | 28 Persia and Cabool |
| 8 Scotland | 29 Hindostan |
| 9 Ireland | 30 China |
| 10 France, in Departments | 31 East India Isles and Australasia |
| 11 France, in Provinces | 32 New South Wales |
| 12 Belgium | 33 Tasmania, or Van Dieman's Land |
| 13 Holland | 34 New Zealand |
| 14 Prussia | 35 Africa |
| 15 Poland | 36 Egypt and Arabia Petrea |
| 16 Sweden, Denmark, and Norway | 37 America |
| 17 Denmark | 38 North America |
| 18 Russia in Europe | 39 United States |
| 19 Germany | 40 Canada |
| 20 Austria | 41 Central America |
| 21 Switzerland | 42 West Indies |
| | 43 South America |

Hughes's Series of Physical Maps,

Designed to illustrate, on a scale of large size, and in a strictly clear and methodical manner, the leading features in the Physical Geography—1st, of the World at large; 2ndly, of the Great Divisions of the Globe (Europe, &c.); 3rdly, of the British Islands; and lastly, of the Holy Land. Constructed by W. Hughes, F.R.G.S. Size—21 by 17 inches.—On sheet, colored, each 1s., or mounted on rollers and varnished, each 2s. 6d.

LIST OF THE MAPS.

- | | |
|--|--|
| 1 Physical Map of Eastern Hemisphere, with Isotherms of Mean Annual Temperature, Currents, &c. | 9 Australia and New Zealand |
| 2 Physical Map of the Western Hemisphere, ditto | 10 Physical Map of the British Islands, with Section of the Land, Co-Tidal Lines, Soundings, &c. |
| 3 Physical Map of Europe, colored according to the Drainage of its different Seas, with Isotherms of Mean Summer and Winter Temperature, &c. | 11 England and Wales, with the Towns classified according to the population, and their Railway-distance from London. |
| 4 Europe, according to its Political Divisions | 12 Scotland, ditto |
| 5 Asia | 13 Ireland, ditto |
| 6 Africa | 14 Physical Map of Palestine, with the Sinai Peninsula, &c. |
| 7 North America | 15 The World, Stereographically projected on the Plane of the Horizon of London |
| 8 South America | |

The Outlines and Blank Projections, corresponding with this series of Maps, as they had, price 6d. each, printed on hand-made drawing paper.

*Philips' Series of Classical, Historical, and
Scriptural Maps,*

Illustrating the Ancient Classics, Historians, and Poets. Size—
full Sheet Imperial, 29 by 23 inches; engraved in the best style,
beautifully printed on superfine paper, and carefully colored.—
Sheets, each 1s. 6d.; or mounted on rollers and varnished,
each 5s.

LIST OF THE MAPS.

No. of Sheet.		No. of Sheet.	
	The World, as peopled by the descendants of Noah	16	Expedition of Cyrus the Younger, and Retreat of the 10,000
1	Geography of the Primitive Greeks	17	Ancient Italy, according to D'Anville, with Plan of Rome
	Geography of the Hebrews, illus- trative of the Mosaic Writings	18	The Expedition of Hannibal over the Alps, with Plans
	World at the time of Herodotus	19	Empire of Rome—Western Part
	Geographical System of Ptolemy	20	Empire of Rome—Eastern Part
2	Geographical System of Era- tosthenes	21	Ancient Gaul, according to D'Anville
	Geographical System of Strabo	22	Ancient Spain, according to Ditto
	Syria, Assyria, Babylonia, &c.	23	Ancient Germany, according to Ditto.
3	Ancient Egypt, according to D'Anville		Roman Provinces of Pannonia, Illyricum, Dacia, and Moesia
	Ancient Palestine	24	The Roman Provinces of Vin- pelicia, Rhætia, and Noricum
4	Travels of the early Patriarchs, Canaan, and Plan of Jerusalem	25	Countries visited by the Apostles, showing the Routes of St. Paul
	Empire of Sesostris, according to Herodotus and Diodorus Siculus	26	Countries of Western Europe, according to D'Anville
5	Empire of Ninus and Semiramis, according to Ctesias	27	Europe before the Invasion of the Huns, A.D., 370
6	Map of the Trojan War, with Plans	28	Europe after the Invasion of the Barbarians in the Sixth Century
7	The World, as known to the Ancients, according to D'Anville	29	Turkey in Europe, Northern Part, containing Illyricum, Dacia, &c.
	Empire of Persia at the time of Cyrus and Darius	30	Turkey in Europe, Southern Part, containing Græcia, Mace- donia, Thracia, &c.
8	Empire of the Medes	31	Ancient Sarmatia, &c.
	Ancient Greece, illustrating the Expedition of Xerxes	32	England under the Saxons
9	Ancient Greece, according to D'Anville	33	Map to illustrate the Crusades
10	The Travels of Anacharsis, &c.	34	Europe, or the Countries subdued by Mahomet
	The Kingdom of Macedon, at the time of Philip, son of Amyntas	35	Empire of Charlemagne
11	The Partition of the Conquests of Alexander the Great		Europe in the Ninth Century
12	Expedition of Alexander the Great, and the Voyage of Nearchus		Europe in the Eleventh Century
13	Empire of the Parthians	36	Europe at the time of Charles V.
14	Ancient Sicily, with Syracuse, as besieged by the Athenians		Europe in 1789, at the commence- ment of the French Revolution
15	Asia Minor, according to D'Anville		

GEORGE PHILIP AND SON, PUBLISHERS.

Philips' Series of School Physical Maps,

Constructed by William Hughes, F.R.G.S. Imperial quarto,
carefully printed in colors.—On sheet, each 6d.

LIST OF THE MAPS.

- | | |
|---|--|
| 1 The World, showing the Distribution of Land and Water | 12 Map of the World, illustrating the Distribution of Vegetable Life |
| 2 The World, illustrating the Chief NATURAL DIVISIONS OF THE LAND, with the OCEAN CURRENTS. | 13 Geographical Distribution of Plants throughout the Globe |
| 3 The Geological Structure of the Earth, according to Amie Boue | 14 Diagrams illustrating the Perpendicular Growth of Plants in the Torrid, Temperate, & Frigid Zones |
| 4 Map illustrating the Phenomena of Volcanic Action, &c. | 15 Zoological Map, showing the Geographical Divisions and Distributions of Animals over the Earth |
| 5 Map of the Mountain Chains and River Systems of Europe | 16 Diagrams illustrating the Distribution of Animals in the Torrid, Temperate, and Frigid Zones |
| 6 Map of the Mountain Chains and River Systems of Asia | 17 Zoological Map, showing the Distribution of the Principal Birds and Reptiles over the Earth |
| 7 The Mountain and River Systems of Africa, with Sections | 18 Map showing the Distribution of Man over the Globe, according to Differences of Race |
| 8 The Mountain Chains and River Systems of North America, &c. | 19 Map showing the Industrial Productions of various Countries; with the principal Trade Routes |
| 9 The Mountain Chains and River Systems of South America, &c. | 20 Physical Map of the British Islands |
| 10 Map of the World, illustrating the CLIMATES of Different Regions, Trade Winds, Monsoons, Isothermal Lines, Rain Map, &c. | |
| 11 Co-tidal Lines, and Curves of equal Magnetic Variation | |

OUTLINE MAPS.

Hughes's Series of Outline Maps,

Correspondent in number and size to the Maps contained in the "Training-School Atlas," and exhibiting the Natural Features clearly and accurately delineated. By W. Hughes, F.R.G.S. Printed on Hand-made Drawing Paper. Size—21 inches by 17 inches, each 6d.

The Outline Maps exhibit the natural features, clearly and accurately delineated, *but without the names.* They are admirably suited for exercising the learner by filling in the Names, and thus fixing the natural features clearly on the mind.

Hughes's Series of Blank Projections,

Uniform in size and number with the Maps contained in the "Training-School Atlas," and to the correspondent series of Outline Maps. Printed on Hand-made Drawing Paper. Size—21 inches by 17 inches, each 6d.

LIST OF HUGHES'S OUTLINE MAPS AND BLANK PROJECTIONS.

- | | |
|----------------------|------------------------------|
| 1 Eastern Hemisphere | 10 Scotland |
| 2 Western Hemisphere | 11 Ireland |
| 3 Europe | 12 Australia and New Zealand |
| 4 Asia | 13 Palestine |
| 5 Africa | 14 France |
| 6 North America | 15 Spain |
| 7 South America | 16 Germany |
| 8 British Islands | 17 Italy |
| 9 England and Wales | 18 Greece |

The Blank Projections are intended for the use of more advanced pupils, who are required to draw the coast line, and the prominent physical features of the country, as well as to insert the names.

Philips' Series of Outline Maps for Beginners,

Constructed by J. Bartholomew, F.R.G.S., being Outlines of the Maps in Philips' "Atlas for Beginners." Printed on Drawing Paper.—Demy quarto, each 1d.

Philips' Series of Blank Projections for Beginners,

Uniform in size with the "Outline Maps for Beginners."—Demy quarto, each 1d.

LIST OF PHILIPS' OUTLINE MAPS AND BLANK PROJECTIONS FOR BEGINNERS.

- | | |
|-------------------------------|---------------------------------|
| 1 World, in Hemispheres | 13 Turkey in Europe, and Greece |
| 2 Europe | 14 Spain and Portugal |
| 3 England | 15 Asia |
| 4 Scotland | 16 India and China |
| 5 Ireland | 17 Palestine |
| 6 France and Switzerland | 18 Australia |
| 7 Holland and Belgium | 19 New South Wales and Victoria |
| 8 Prussia and Germany | 20 Africa |
| 9 Sweden, Norway, and Denmark | 21 North America |
| 10 Russia in Europe | 22 United States |
| 11 Austria | 23 Canada |
| 12 Italy | 24 South America |

Maps, as copies to draw from, can be selected from Philips' "Educational Maps for Beginners," of which the above are the Outlines and Projections.

GEORGE PHILIP AND SON, PUBLISHERS,

Philips' Series of Outline Maps,

Corresponding with the Maps of Philips' "Comprehensive School Atlas," for the use of Schools and for Private Tuition. Printed on fine Drawing Paper. Size—13 inches by 11 inches. 3d. each.

Philips' Series of Blank Projections,

With the Lines of Latitude and Longitude, corresponding with the Maps of Philips' "Comprehensive School Atlas," and intended for the use of Students learning to construct Maps. Printed on fine Drawing Paper. Size—13 inches by 11 inches. 3d. each.

LIST OF PHILIPS' OUTLINE MAPS AND BLANK PROJECTIONS.

MODERN MAPS.

- | | |
|---|-------------------------------------|
| 1 Eastern Hemisphere | 23 Asia |
| 2 Western Hemisphere | 24 Turkey in Asia |
| 3 World, on Mercator's Projection
(Double Map) | 25 Russia in Asia |
| 4 Europe | 26 India |
| 5 British Islands | 27 The Empires of China and Japan |
| 6 England | 28 Australia and New Zealand |
| 7 Scotland | 29 New South Wales, Victoria, &c. |
| 8 Ireland | 30 East Indian Archipelago |
| 9 France, in Provinces | 31 Africa |
| 10 France, in Departments | 32 Egypt and Arabia Petrea |
| 11 Belgium | 33 North America |
| 12 Holland | 34 United States |
| 13 Prussia | 35 Canada |
| 14 Sweden and Norway | 36 Mexico and Yucatan |
| 15 Denmark, with Iceland, &c. | 37 West Indies, and Central America |
| 16 Russia in Europe | 38 South America |
| 17 Minor States of Germany | |
| 18 Austrian Empire | |
| 19 Switzerland | |
| 20 Spain and Portugal | |
| 21 Italy | |
| 22 Turkey in Europe and Greece | |

ANCIENT MAPS.

- | |
|---|
| 39 Palestine |
| 40 World, as known to the Ancients |
| 41 The Roman Empire—Western Half |
| 42 The Roman Empire—Eastern Half |
| 43 Greece, with Islands of the <i>Ægean</i> |

Philips' Initiatory Outline Maps,

Corresponding with the Maps in the "Initiatory Atlas," and which may be used as copies to draw from. Printed on Drawing Paper. Size—8 inches by 6 inches. 4d. each, or 4s. per 100.

LIST OF THE MAPS.

- | | |
|-----------------|--------------|
| 1 The World | 7 England |
| 2 Europe | 8 Scotland |
| 3 Asia | 9 Ireland |
| 4 Africa | 10 France |
| 5 North America | 11 India |
| 6 South America | 12 Palestine |

32, FLEET STREET, LONDON; AND LIVERPOOL.

GEOGRAPHICAL CLASS BOOKS.

A Class-Book of Modern Geography,

With Examination Questions, by William Hughes, F.R.G.S.
The Examination Questions are drawn from the result of much experience in tuition on the part of the Author, and will be found to add considerably to the value of the work, as a *class-book for popular school use*.—Foolscap 8vo., cloth, 3s. 6d.

. Phillips' Comprehensive School Atlas" is designed to accompany this work

An Elementary Class-Book of Modern Geography,

By William Hughes, F.R.G.S. This volume is abridged from the larger class-book, and is designed for the use of less advanced pupils.—Foolscap 8vo, 1s. 6d., cloth.

. "Phillips' Atlas for Beginners" is designed to accompany this work.

A Class-Book of Physical Geography,

With numerous Diagrams and Examination Questions, by William Hughes, F.R.G.S. This volume has been prepared for popular school use, and exhibits, in a clear and methodical manner, the principal facts respecting the Natural Features, Productions, and Phenomena of the Earth.—New edition, entirely rewritten and extended, with a Map of the World. Foolscap 8vo, cloth, 3s. 6d.

. Phillips' School Atlas of Physical Geography" is designed to accompany this work.

An Elementary Class-Book of Physical Geography,

With Diagrams, by William Hughes, F.R.G.S. Intended as a Companion Text Book to "Phillips' Physical Atlas for Beginners."—Foolscap 8vo, cloth, colored, 1s.

Companion Text-book to School room Map of Europe,

With Examination Questions, by W. Hughes, F.R.G.S.—Foolscap 8vo, cloth, 1s.

GEORGE PHILIP AND SON, PUBLISHERS,

Elementary Geography of Europe,

With a Map. From Philips' "Elementary Class-Book of Geography." By William Hughes, F.R.G.S.—Imperial 32mo, neat cover, 2d.

Elementary Geography of England and Wales,

With a Map. From Philips' "Class-Book of Geography." By W. Hughes, F.R.G.S.—Imperial 32mo, neat cover, 2d.

Elementary Geography of Scotland and Ireland,

With Maps. From Philips' "Class-Book of Geography." By W. Hughes, F.R.G.S.—Imperial 32mo, neat cover, 2d.

Outlines of Geography, for Schools and Colleges,

By W. Lawson, St. Mark's College, Chelsea, author of "Geography of the British Empire." Foolscap 8vo. Cloth, 3s.

The Geography of River Systems,

By W. Lawson, St. Mark's College, Chelsea. Foolscap 8vo. Cloth, 1s.

The Geography of Coast Lines,

By W. Lawson, St. Mark's College, Chelsea. Foolscap 8vo. Cloth, 1s.

The Young Scholar's Geography,

By W. Lawson. A simple Book for Young Learners.—Foolscap 8vo, stiff cover, 6d. ; cloth, 9d.

•• This work is intended as a Companion to "Phillips' Initiatory Atlas."

Boardman's Historical Geography,

For the use of Pupil Teachers, Students in Training Colleges, and Teachers and Schools generally. By A. Boardman, C.M.—Foolscap 8vo, cloth, 1s. 6d.

32, FLEET STREET, LONDON; AND LIVERPOOL.

Gill's Geographical Lessons for Home Use,

IN TWO PARTS.

- Part 1.—England, Scotland, Ireland, and Palestine, with
Map of England 4d.
Part 2.—The Continents and Countries, with a Map of the World 4d.
The Two Parts bound together in Stiff Cover, 6d.
-

*Gill's Lessons in English Grammar for
Home Use.*

- Part 1.—Orthography, Etymology, and Syntax.—In stiff cover, 3d.
-

A Spelling Book for Beginners,

- With Memory Exercises, by E. Jones, B.A.—Foolscap 8vo.,
cloth, 6d.

The Essentials of Spelling,

- With Rules for Spelling, and Exercises thereon, by E. Jones, B.A.
Third Edition.—Foolscap 8vo, cloth, 1s.
-

SCHOOL REGISTERS.

Standard Register, No. 1.

- Record of Admission, Annual Results, and Examination Schedules,
compiled in accordance with the requirements of the Revised
Code, by one of Her Majesty's Inspectors of Schools.—Foolscap
folio, half-bound, 7s. 6d.
-

Standard Register, No. 2.

- Roll for Daily Use, Name of School, Number of Roll, &c.; compiled
by the same.—Foolscap folio, stiff cover, 8d.
-

*Daily Record of Application to Study and
General Deportment,*

- For use in Ladies' Schools.—Foolscap 8vo, neat cover, 6d.
-

*Daily Record of Application to Study and
General Deportment,*

- For use in Boys' Schools.—Foolscap 8vo, neat cover, 6d.

GEORGE PHILIP AND SON, PUBLISHERS.

PHILIPS'
PROGRESSIVE SERIES OF SCHOOL COPY
BOOKS,

With engraved Head Lines, arranged and written by Alexander Stewart, Teacher of Writing.

Demy 4to. edition, printed on Superfine Cream Wove Paper,	6d.	each.
Large Post 4to. edition,	ditto,	ditto,
Post 4to. edition,	ditto,	ditto,
Foolscap 4to., fine edition,	ditto,	ditto,
Foolscap 4to. edition, printed on fine Cream Wove Paper,	2d.	each.
National Series,	ditto,	Yellow ditto,
		1½d. each.

Post and Large Post Series.

- | | |
|---------------------------------|--|
| 1 Initiatory Exercises | 9 Small Hand |
| 2 Alphabet in Progressive Order | 10 Large, Round, and Small Hands |
| 3 Short Words | 11 Ladies' Small Hand |
| 4 Large Hand | 12 Set of Commercial Sentences |
| 5 Large and Round Hand | 13 Text Hand |
| 6 Round Hand | 14 Large, Text, Round, and Small Hands |
| 7 Introduction to Small Hand | |
| 8 Round and Small Hands | |

Foolscap Series.

- | | |
|--|---|
| 1 Initiatory Exercises | 8 Round and Small Hands |
| 2 Alphabet in Progressive Order | 9 Small Hand |
| 3 Short Words | 10 Large, Round, and Small Hands |
| 4 Large Hand | 10½ Large, Text, Round, and Small Hands |
| 4½ Text Hand | 11 Ladies' Small Hand |
| 5 Large and Round Hands | 12 Commercial Small Hand |
| 6 Round Hand | 13 Figures |
| 7 Introduction to Small Hand | 14 Introductory Book for Girls |
| 7½ Introductory Book—Large, Round, and Small Hands | 15 Ladies' Angular Hand—First Book |

Philips' Series of Historical Copy Books,

In Twelve Books. Printed on Extra Thick Paper.—Demy quarto, price 6d. each.

The lines selected narrate some of the most remarkable events of English History, Chronologically arranged, commencing with the reign of William the Conqueror, and concluding with that of her Majesty Queen Victoria, thus forming a pleasing outline of the History of England, calculated to interest the learner, and instil into the mind a taste for history.

Philips' Series of Copy Slips,

Arranged and Written by Alexander Stewart. Printed on fine Cream Wove Post, 4d. each.

- | | |
|-------------------------------|-----------------------|
| 1 Short Words. | 5 Small Hand. |
| 2 Large Hand. | 6 Ladies' Small Hand. |
| 3 Round Hand. | 7 Text Hand. |
| 4 Introduction to Small Hand. | |

GEORGE PHILIP AND SON, PUBLISHERS.

OUTLINE MAPS & BLANK PROJECTIONS.

Hughes' Series of Outline Maps.

Correspondent in number and size to the Maps contained in the "Training-school Atlas," and exhibiting the principal features clearly and accurately delineated. By W. Hughes, M.A., F.R.S. Printed on Hand-made Drawing Paper. Size—11 inches by 17 inches, price 6d. each.

Hughes' Series of Blank Projections.

Uniform in size and number with the Outline Maps.

Philips' Series of Outline Maps.

Corresponding with the Maps of Philips' "Comprehensive School Atlas" for the use of Schools and for Private Tuition. Printed on fine Drawing Paper. Size—13 inches by 11 inches, price 3d. each.

Philips' Series of Blank Projections.

Uniform in size and number with the Outline Maps.
Price 3d. each.

. Detailed Lists of both series may be had on application.

Philips' Series of Outline Maps for Beginners.

Constructed by J. Bartholomew, F.R.G.S., being Outlines of the Maps in Philips' "Atlas for Beginners." Printed on Drawing Paper. Demy quarto, price 1d. each.

Philips' Series of Blank Projections for Beginners.

Uniform in size with the "Outline Maps for Beginners."
Price 1d. each.

LIST OF PHILIPS' OUTLINE MAPS AND BLANK PROJECTIONS FOR BEGINNERS.

- | | |
|-------------------------------|---------------------------------|
| 1 World, in Hemispheres | 13 Turkey in Europe, and Greece |
| 2 Europe | 14 Spain and Portugal |
| 3 England | 15 Asia |
| 4 Scotland | 16 India and China |
| 5 Ireland | 17 Palestine |
| 6 France and Switzerland | 18 Australia |
| 7 Holland and Belgium | 19 New South Wales and Victoria |
| 8 Prussia and Germany | 20 Africa |
| 9 Sweden, Norway, and Denmark | 21 North America |
| 10 Russia in Europe | 22 United States |
| 11 Austria | 23 Canada |
| 12 Italy | 24 South America |

Maps, as copies to draw from, can be selected from Philips' "Educational Maps for Beginners," of which the above are the Outlines and Projections.

LONDON—32, Fleet Street. LIVERPOOL—Caxton Buildings, and
51, South Castle Street.

GEORGE PHILIP AND SON, PUBLISHERS.

EDUCATIONAL MAPS.

Phillips' Series of School-room Maps,

With the Physical Features boldly and distinctly delineated, and the Political Boundaries carefully colored. Size—5 feet 8 inches by 4 feet 6 inches. Mounted on rollers and varnished. Constructed by William Hughes, F.R.G.S.

LIST OF THE MAPS.

Price 16s. each.
THE WORLD, IN HEMI-
SPHERES
EUROPE
ASIA
AFRICA
NORTH AMERICA
SOUTH AMERICA
AUSTRALIA AND NEW
ZEALAND

NEW SOUTH WALES
ENGLAND AND WALES
SCOTLAND
IRELAND
PALESTINE
INDIA

Price 21s. each.
THE WORLD, ON MER-
CATOR'S PROJECTION
BRITISH ISLANDS

Phillips' Smaller Series of School-room Maps.

Size—3 feet by 2 feet 6 inches.

Mounted on rollers and varnished, each 7s. 6d.

LIST OF THE MAPS.

EASTERN HEMISPHERE
WESTERN HEMISPHERE
EUROPE
ASIA
AFRICA
NORTH AMERICA
SOUTH AMERICA

AUSTRALIA
ENGLAND AND WALES
SCOTLAND
IRELAND
PALESTINE
WANDERINGS OF THE
ISRAELITES

The above are reductions of the large series, constructed by William Hughes, F.R.G.S., and are designed for use in Private Schools and Colleges. They are clearly and distinctly engraved, and embody an amount of information not to be had in any similar series of Maps.

LONDON

Caxton Buildings, and

